The Relief Society Magazine

Volume XXIII JANUARY, 1936 No. 1

GRADUATE THEOLOGICAL UNION
1962

MRS ETTA EGGERTSON
390 SO 5TH WEST
PROVO UTAH

Better Living in 1936!

With our new plan for Extra Electricity at Half-Price, the year 1936 will present opportunities for you to modernize your home ELECTRICALLY and add a great deal to the joy of living at very little cost.

Electric Service costs so little and does so much!

UTAH POWER & LIGHT CO.

Ask your coal dealer about this new dustless stoker slack.

BLUE BLAZE COAL COMPANY
Salt Lake City

FOR 79 YEARS

Dinwoodey's have been presenting to its clientele furniture of unexcelled quality and refinement at amazingly low prices.

You Always Pay Less at Dinwoodey's

ESTABLISHED 1857
DINWOODEY'S
"GOOD FURNITURE"

Peerless Laundry

SNOW WHITE CLOTHES

Exclusive Family Service

1184 East 21st South Phone Hy. 2182-2183

Service Above All

SALT LAKE

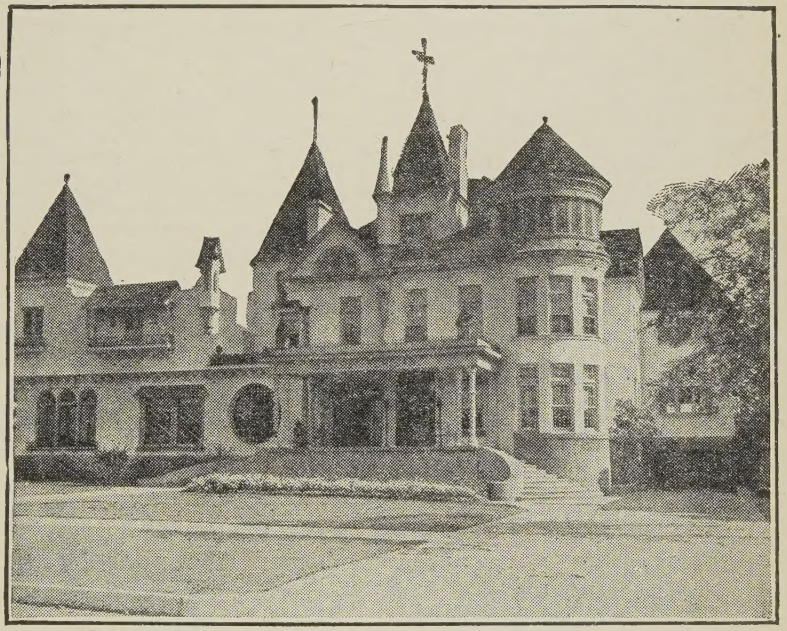
PROVO

OGDEN

PRICE

PAYSON

MANTI



DESERET MORTUARY CO.

CRYSTAL PALACE Market

HOME OWNED-HOME OPERATED

It is OUR AMBITION

To Make Our Three Big Food Markets a Real Credit to Salt Lake City and Utah We Invite You To Visit Us Often

When Buying Mention Relief Society Magazine

339215

THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints

VOL. XXIII JANUARY, 1936 No. 1

CONTENTS

My Prayer ..... Margaret Evans 1
Greetings ..... General Presidency of Relief Society 2
Home Building as an Art ..... President David O. McKay 4
Autumn (Prize Poem) ..... Blanche Kendall McKey 11
"Watchman, What of the Night?" ..... Melvin J. Ballard 12
A Challenge to Women ..... Lorene Pearson 14
Not Bread Alone ..... Elsie C. Carroll 18
The Lonely One ..... Claire Stewart Boyer 22
Across the Years (Prize Poem) ..... Beatrice Knowlton Ekman 23
Happenings ..... Annie Wells Cannon 24
Do's and Don'ts for Mothers ..... Virginia B. Jacobsen 25
To My Mother ..... Sadie Ollerton Clark 27
My Foster Child ..... Mabel S. Harmer 27
An Awakening ..... Mona Wilcox Cannon 28
Prayer for the New Year ..... Linnie Parker 30
John Blackmore, M. D. ..... C. Frank Steele 31
Midnight Snow ..... Carlton Culmsee 32
Destiny ..... Grace Jacobsen 33
Distant Lights ..... Mary Hale Woolsey 39
Mother's Aid ..... Ruth McQuarrie Penrose 40
Notes to the Field 42
Eliza Roxey Snow Memorial Contest 44
Notes From the Field ..... Julia A. F. Lund 45
Editorial:
Ring in Peace and Fellowship and Love 50
The Fundamental Purpose of Our Work Days 51
Resolutions 51
"Star Dust" 52
Congratulations 52
To Eliza R. Snow ..... Elsie E. Barrett 53
Lesson Department 54

PUBLISHED MONTHLY BY THE GENERAL BOARD OF RELIEF SOCIETY

Editorial and Business Offices: 20 Bishop's Building, Salt Lake City, Utah
Telephone Wasatch 3540

Subscription Price: $1.00 a year; foreign, $1.25 a year; payable in advance.
Single copy, 10c.

The *Magazine* is not sent after subscription expires. Renew promptly so that no copies will be missed. Report change of address at once, giving both old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918. Stamps should accompany manuscripts for their return.

Brigham Young University
University of California
WITHDRAWN

HOME OF THE
DEXTER $39.95
WASHER

Four and a half years ago we introduced the DEXTER into the intermountain country. Today, more DEXTERS are sold than any other make.

For your Washer Troubles, call our Service Dept., Tel. Hy. 676

OUR NEW SENSATIONAL
Heater
Saves ¼ to ½ on Coal Bills

GRANITE Furniture Co.

1050 EAST 21ST SOUTH, SUGARHOUSE
Out of the High Rent District MURRAY—PARK CITY

HEADQUARTERS FOR LATTER-DAY SAINT GARMENTS

From Factory To You
We Solicit Your Mail Orders

No. 88. Lt. Weight Men's and Ladies' New Style ..... $ .65
New Style 1.10
No. 80. Heavy Wt. Men's Double Back 1.45
No. 81. Heavy Wt. Old Style, Double Back 1.50
No. 86. Extra Fine Rayon and Double Combed Yarn, Ladies' New Style Only 1.25
No. 87. Lt. Wt. Old and New Styles.. $ .85
No. 84. Med. Lt. Wt. Men's and Ladies' New Style ..... .85
No. 85. Very Special Non-Run-Rayon, Men's and Ladies' New Style Only 1.10
No. 83. Extra Fine Silk-Rayon Double Combed Yarn. Better Than Part Wool. This Comes in Winter Weight Men's New Style 1.65

Short Sleeves, Ankle Length—We Mark Garments For 10c
We charge 10% extra for extra sizes. We pay postage anywhere in the United States. Please specify when ordering your bust, trunk and length, whether new or old style. and if men's or ladies'.

MOSE LEWIS 14 SOUTH MAIN. SALT LAKE CITY. UTAH

L. D. S. GARMENTS, CUTLER VALUES

No. 68. Lt. Wt. Combed Cotton, Old Style 85c—New Style ..... $ .75
No. 500 Super Non-run Rayon Short Sleeves and Knee Length 1.10
No. 74 Ribbed Lt. Wt. Fine Combed Cotton 1.19
No. 73 Ribbed Lt. Wt. Combed Cotton Silk Stripe, Ladies' New Style Only..... 1.25
No. 64 Lt. Med. Wt. Bleached Combed Cotton 1.25
No. 62 Med. Hvy. Wt. Bleached Double Back Combed Cotton 1.65
No. 56 Extra Hvy. Wt. Bleached Double Back Combed Cotton 1.98
No. 82 33 1-3% Wool 3.15
No. 70 10% Wool Silk Stripe 2.25

In ordering garments please state if for men or women, and if old or new styles are wanted; also state bust, height and weight of person. Marking 10c.

An additional charge of 20% will be made on orders for persons weighing 210 pounds or over.

Cutler's
Long Wearing CLOTHES
SALT LAKE CITY
UTAH 57 Years

L. D. S. GARMENTS

Good grade and well made. Garments that satisfy, when ordering, state size, new or old style, and if for man or lady. Postage prepaid.

No. 144. Light weight cotton, New or Old Style ..... $ .85
No. 33. Spring Needle, Lt. Wt. Cot. New or Old Style..... 1.25
No. 205. Fine rib, Med. Weight, New or Old Style 1.35
No. 405. Run resist rayon, New or Old Style 1.35
No. 464. Rib. Knit, Med. Wt., New Style Only 1.00
No. 1118. Med. Hvy., Wool and Cot. Mixed $3.50
No. 472. Elastic Knit, Light Weight, New Style Only ..... .75
No. 609. Run resist rayon, Ladies New Style Only 1.10
No. 758. Ecru or White, Med. Heavy Old and Men's New Style.... 1.65
No. 908. Heavy Weight Cotton Ecru Old or New Style 1.95

Marking 10c **BARTON & CO.** Established in Utah 45 Years
142 WEST SOUTH TEMPLE ST. SALT LAKE CITY, UTAH

Eat These
BETTER BREADS
for
BETTER HEALTH

FISHER'S
VITAMIN "D"
WHITE & WHOLE WHEAT
BREADS
FISHER'S RYE

AMERICAN LADY
CRACKED WHEAT
FRENCH
VIENNA
SANDWICH BREADS
Products of the
American Lady Baking Co.

Complete Suits for Men and Women—Children's Clothing A Specialty

Prompt and Careful Attention to Mail, Telephone and Telegraph Orders

Temple and Burial Clothes

Variety of Grades and Prices

GENERAL BOARD RELIEF SOCIETY

Open Daily—9 a. m. to 5 p. m.

Telephone Wasatch 3286
29 Bishop's Building
Salt Lake City, Utah

Castle Gate Coal
The favorite for
WESTERN HOMES
MINED BY
Utah Fuel Co.

THE FAMOUS MURAL

IF you visited the Century of Progress Exposition in Chicago, you will remember the beautiful mural which was the most striking feature of the exhibit. It portrays dramatic episodes of the progress of women in the last 100 years. The National Council of Women has secured a limited number of pictures of this mural in color mounted ready for hanging. There are 3 plaques each measuring 9½"x4". The price is $2.50 sent post-paid, ten sets $20.00. Order from National Council of Women, 4 Park Avenue, New York, N. Y.

My Prayer

By Margaret Evans

AT the beginning of this New Year, Heavenly Father, help me to make my home and those around me happy, knowing that to lose myself in the service of others is the greatest of joys.

Help me to appreciate nature in all her beauty, especially fall with her bounteous harvests and winter with the coming of the Birthday of our Lord.

Help me to always strive against going back to those things that will keep me from the joys of my future eternal life with Christ. The mean, selfish, uncharitable feelings and attitudes and replace them by kindness, friendliness, forbearance and helpfulness.

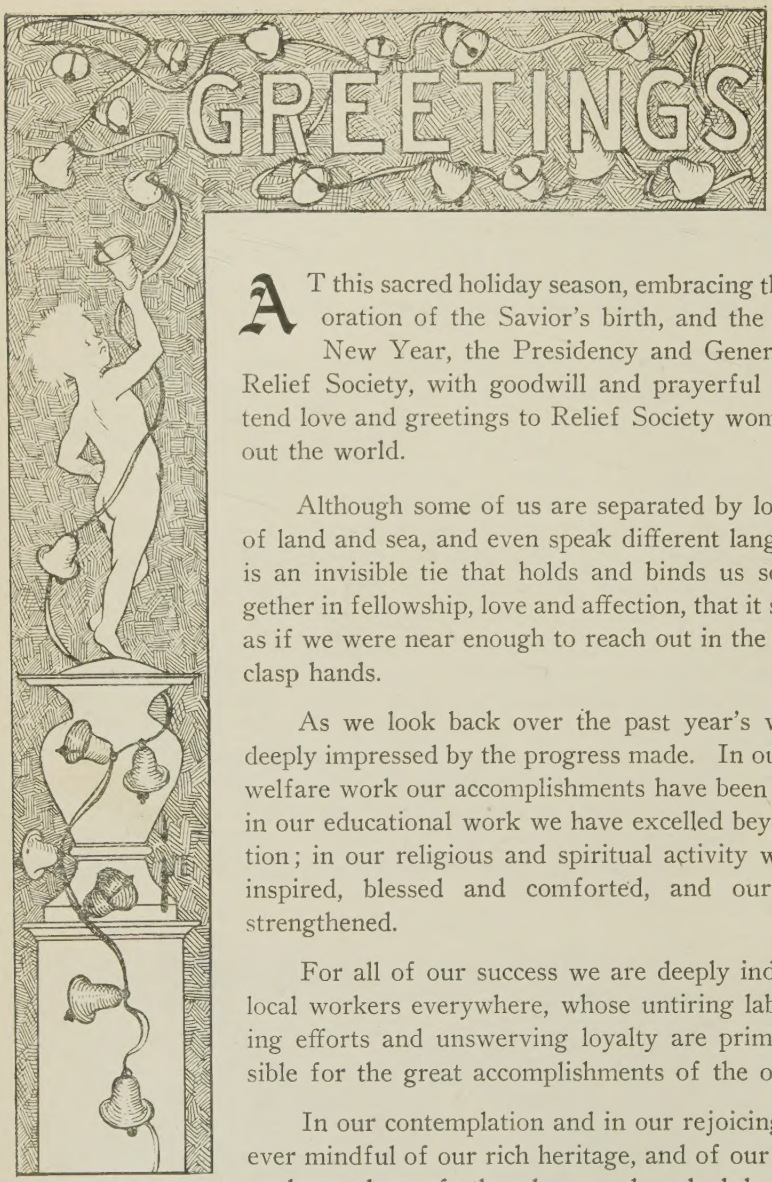
Help me always to have an understanding of my people and my friends, a rare judgment toward all mankind.

Help me to be sincerely thankful for the good thoughts of my friends expressed toward me and the rough places over which they help me. May I be especially thankful that the Gospel gives me a broad vision to allow all men to worship as they wish.

Help me to be faithful and devoted always to the testimony I have of the Gospel, and to work cheerfully at whatever is asked of me.

Give me the opportunity of giving to those who have died without a knowledge of the Gospel, a chance to accept this knowledge, to prepare them for their place of salvation, glory or exaltation in the kingdom God has provided for his sons and daughters.

Help me to develop desirable attitudes, ideals, and appreciation of all worthwhile things, and in my contact with my friends and acquaintances, help me to bring out the hidden good in them, and help them to a more abundant life.



AT this sacred holiday season, embracing the commemoration of the Savior's birth, and the advent of a New Year, the Presidency and General Board of Relief Society, with goodwill and prayerful interest, extend love and greetings to Relief Society women throughout the world.

Although some of us are separated by long distances of land and sea, and even speak different languages, there is an invisible tie that holds and binds us so closely together in fellowship, love and affection, that it seems almost as if we were near enough to reach out in the distance and clasp hands.

As we look back over the past year's work we are deeply impressed by the progress made. In our health and welfare work our accomplishments have been noteworthy; in our educational work we have excelled beyond expectation; in our religious and spiritual activity we have been inspired, blessed and comforted, and our testimonies strengthened.

For all of our success we are deeply indebted to our local workers everywhere, whose untiring labors, sacrificing efforts and unswerving loyalty are primarily responsible for the great accomplishments of the organization.

In our contemplation and in our rejoicing we are also ever mindful of our rich heritage, and of our indebtedness to the workers of other days; and we look back with pride and reverence over the entire history of the organization with all its achievements. We are grateful for the vision, the wisdom and the efforts of the women of the past who laid the foundations and who gave much of their lives and strength to the upbuilding of the Society and to the service of humanity. Down through the years the women of each period have made their respective contributions, and

The Relief Society Magazine

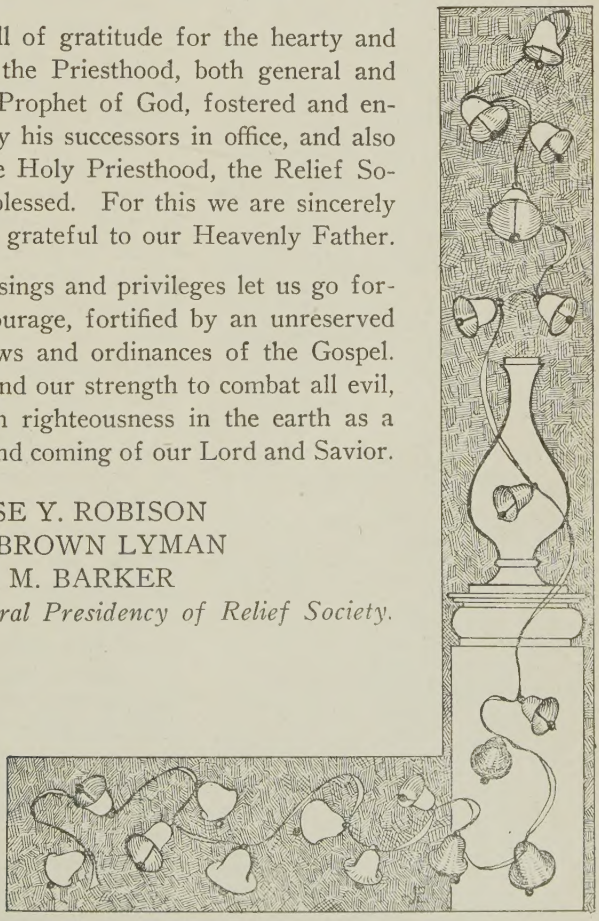
VOL. XXIII JANUARY, 1936 No. 1

have passed on to their reward, leaving the work to be taken up by those of the next generation. We value their accomplishments and strive always to emulate their good example.

Our hearts are full of gratitude for the hearty and continuous support of the Priesthood, both general and local. Instituted by a Prophet of God, fostered and encouraged by him and by his successors in office, and also by their brethren in the Holy Priesthood, the Relief Society has been greatly blessed. For this we are sincerely appreciative and deeply grateful to our Heavenly Father.

With all these blessings and privileges let us go forward with faith and courage, fortified by an unreserved compliance with the laws and ordinances of the Gospel. Let us use our efforts and our strength to combat all evil, and to help to establish righteousness in the earth as a preparation for the second coming of our Lord and Savior.

LOUISE Y. ROBISON
AMY BROWN LYMAN
KATE M. BARKER
General Presidency of Relief Society.



Home Building as an Art

By President David O. McKay

(Address delivered at the Relief Society Conference, Oct. 3, 1935)

BRETHREN and Sisters: From the reports I have seen and heard of this great conference, I have learned that every session has been well attended, but I had no idea, until I faced this great audience today, that you have had such large numbers. I congratulate the Presidency and members of the General Board upon this manifestation of appreciation on the part of the sisters of the Church of what the General Board is doing.

I shall say a few words this afternoon on home-building as an art, but in so doing I have in mind the effect of that home upon society, and upon the individual in the Church and out of the Church. As we shall see, I look upon the home as the basis from which radiates all good influences, and sometimes, I am sorry to say, bad influences, which affect society.

"What's the happiest time of a woman's life?
Is it her schoolgirl days
When thoughts and hopes half-formed are rife
Amid her glad wild ways?
Ah! No, not then.
The happiest time is yet to come—but when?

"What's the happiest time of a woman's life?
Is it her virgin prime,
When love awakes, ere she's a wife?
Is it that golden time?
Ah! No, not then.
A happier time is coming yet—but when?

"What's the happiest time of a woman's life?
Is it her wedding day,
When vows are pledged, and as a wife
She's bound to him for aye?
Say, is it then?
Ah! No, not yet; the time is coming. When?

"The happiest time of a woman's life;
Ah! It has come at last;
For, hark! I hear a little voice,
And footsteps toddling fast;
And the happiest hours, I know, are these,
When the children are playing about her knees."*

—*Frances H. Lee.*

These stanzas indicate the phase of home-building to which I invite your attention this afternoon.

It is an inspiring sight to look upon this large congregation of women engaged in the noble cause of home-building, and, therefore, nation-building. To this conference you have come from homes in different parts of these Western States, indeed from all parts of the United States. Such homes I have in mind as I speak of *Home Building as an Art.*

If, in every home in the United States, there were a competent mother and a helpful father, our officers of the law would have much less to do in protecting society from the lawless. I make that statement as a basis from which to consider our theme: for I believe a competent mother in every home is the greatest need of the world today.

At first thought some might object to my using the word *art* in connection with home-building, but art is defined as "The skilful and systematic arrangement or adaptation of means for the attainment of some end. The practical application of knowledge or natural skill to the attainment of a particular end." It

*Used by permission of "Heart Throbs," Joe Mitchell Chapple, Inc., Boston."

seems to me that the adaptation of knowledge and skill to the building of a beautiful home is the highest of attainments. In the true sense of the word, therefore, we are justified in speaking of home-building as an art.

There are two synonyms of the word *art*—one is *business* and the other *profession.* In the sense that we shall approach our theme today, home-building is not a *business,* neither is it a *profession,* in the ordinary sense of these terms, although to be a good housewife requires the application of true business ability, and to make a house attractive, especially with scanty furniture, and a few rugs, and a scarcity of curtains and drapes is a manifestation of professional skill. However, I use the word *art* to include something higher, nobler and more elusive than these. By the art of home-building, I mean the inculcating in the lives of children a nobility of soul that leads them instinctively to love the beautiful, the genuine, the virtuous, and as instinctively to turn from the ugly, the spurious, and the vile

"We need not wealth nor splendor,
Wide hall or lordly dome;
The good, the true, the tender,
These form the wealth of home."

The Home and General Culture: Beaconsfield says that "the best security for civilization is the dwelling, and that upon properly appointed and becoming dwellings depends more than anything else the improvement of mankind. Such dwellings are the nursery of all domestic virtues, and without a becoming home, the exercise of those virtues is impossible."

"In the homes of America," says Holland, "are born the children of America; and from them go out into American life men and women. They go out with the stamp of these homes upon them; and only as these homes are what they should be, will they be what they should be."

TheAyrshire poet years ago said:

"To make a happy fireside clime
To weans and wife,
That's the true pathos and sublime
O' human life."

In the art of home-building there should be manifest the work and skill of two artists, the father and the mother. If these work at cross purposes, the result of their efforts is frequently failure. If they work harmoniously, each supplying what the other needs, as they daily work upon their living creations, the result will likely be boys and girls who will be a credit and an adornment, not a blight or a curse to humanity. Applying the words of Tennyson in this regard:

"These twain, upon the skirts of Time,
Sit side by side, full summed in all their powers,
Dispensing harvest, sowing the to be,
Self-reverent each and reverencing each,
Distinct in individualities,
But like each other even as those who love!"

WITHOUT discounting the worth and influence of the father, it is after all "the mother who makes most." I have said on more than one occasion in tribute to the mother, that the noblest calling in the world is Motherhood, and I wish to stress that because the world is getting away from the old idea of true motherhood, and we are getting away from the importance of the old-fashioned home. Girls of Zion, particularly I would have you repeat this thought, and have it in your minds always, that the noblest calling in the world is motherhood. True motherhood is the most beautiful of all arts, the greatest of all pro-

fessions. She who can paint a masterpiece, or who can write a book that will influence millions, deserves the admiration and plaudits of mankind; but she who rears successfully a family of healthy, beautiful sons and daughters, whose immortal souls will exert an influence throughout the ages long after paintings shall have faded, and books and statues shall have decayed or have been destroyed, deserves the highest honor that man can give, and the choicest blessings of God. In her high duty and service to humanity in clothing with mortality eternal spirits, she is co-partner with the Creator Himself.

Womanhood should be intelligent and pure, because it is the living life-fountain from which flows the stream of humanity.

Choosing the Mother: Oliver Wendell Holmes, referring to the making of a poet, says something about the necessity of beginning a hundred years before he is born. To have a mother artist in the home, it is equally important to look for inherited qualities and tendencies. The mother is influenced by her ancestry. I wish we could have our young men study pedigrees in the human family as they do in their cattle. I forget the man's name who said: "The first great argument that established a widespread belief in the inheritance of mental traits in man was Galton's famous work on hereditary genius. He showed that greatness and intellectual acumen run in families.

"The Adams family of Massachusetts is a good illustration: John Adams, President of the United States; John Quincy Adams, President of the United States; Charles Francis Adams, Ambassador to Great Britain during the Civil War; Henry Adams, author of books that analyze himself unmercifully and that have set thousands of thoughtful souls wondering why they are here and what they are worth. Environment alone could not produce such a series of able men, nor proper training cause ordinary mortals to achieve what these men achieved."

"We have heard about the famous Jukes family until many of us are tired of it. We have been told how the State of New York has spent upwards of $2,000,000 on this one family. We hear that six hundred or more of the Jukes tribe were living in New York in 1915, but only three were in institutions. We are told that if the original Max and his wife, or his two sons and the five sisters with whom they consorted, had been sterilized, the cost would have been scarcely $250. If they had been segregated for life, the cost would scarcely have risen to $25,000, a pretty saving compared with $2,000,000; and the $2,000,000 does not include the value of the goods which the family stole, the loss inflicted by the family through murders and through the spread of disease, and the cost of the general trail of ruin which they left in their wake. Is the Jukes family unique? Not at all. There are probably many others of the same sort in the United States and in many other countries."

Importance of Preparation in Young: It is important for young people to realize that intelligent home-building begins with a young man and a young girl in their teens; that often the health of their sons and daughters, if they be blessed with such, depends upon their actions before marriage. From the pulpit and press, and particularly in the home, there should ring the message more frequently that the boys and girls are laying the foundation for their future happiness or misery. Young men particularly

must prepare for the great responsibility of fatherhood by keeping themselves physically clean that they may enter into that responsibility as a real man should enter, not as a coward or a deceiver. The young man who in uncleanliness takes upon himself the responsibility of fatherhood is worse than a deceiver. The future happiness of a wife and his children depends upon the young man's life in youth. I congratulate this Church on its ideal with regard to the single standard of chastity among our youth and there is no more important message should be given to the world today than the maintenance of that high standard.

Let us also teach the girls that motherhood is divine, for when we touch the creative part of life we enter into the realm of divinity. It is important, therefore, that young womanhood realize the necessity of keeping their bodies clean and pure, that their children might enter the world unshackled by sin and disease. An unshackled birth, and an inheritance of a noble character are the greatest blessings of childhood. No mother has the right to shatter the life of a babe for what seems in youth to be a pleasant pastime. Those who are to be the mothers of a race should at least give us children who are unhampered, by sickness, blindness or deformities.

Marriage and Career:

In speaking of home-building, I would like to give you this afternoon a picture of happiness in married life. So many in this age think that it is burdensome, that mothers are confined too much to the house, and deprived of activity. No mother need be deprived of activity. Your presence here today is an illustration of how mothers can wield influence in social and economic matters.

I read recently this beautiful description of married life:

"Every period of human life is wonderful; the irresponsible age of childhood, the thrilling years of adolescence and loverhood; the productive, fighting, burden-bearing era of parenthood; but the most wonderful time of life comes when the father and mother become chums of their grown-up, successful sons and daughters, and can begin to enjoy their children's children.

"Youth is confined with restrictions, limitations, schedules and dominations; adolescence is full of mysteries, longings and defeats; early fatherhood is absorbed in struggles and in the solution of problems; extreme old age is shadowed by eternal mysteries; but middle age and normal old age, if life has been rightly and fully lived, are filled with the thrills, not merely of success, but of companionship with children and grandchildren.

"Every normal individual should complete the full cycle of human life with all its joys and satisfactions in natural order; childhood, adolescence, youth, parenthood, middle age and the age of grandchildren. Each age has satisfactions which can be known only by experience. Ye must be born again and again in order to know the full course of human happiness. When the first baby is born, a mother is born, a father is born, and grandparents are born; only by birth can any of these come into being. Only by the natural cycle of life can the great progressive joys of mankind be reached. Any social system which prevents the individual from pursuing the normal cycle of life, from marrying young, from rearing a family before the age of fifty or so, and from obtaining the deep, peculiar joys of middle life and grandparenthood defeats

the divine order of the universe and lays the basis of all sorts of social problems. * * *

"When a new social system—an eugenic system—enables all men and women to start right and pursue this normal course of life, not only will many of our gravest social problems be solved, but old age will lose its terrors. The crowning joys of human experience will come in middle age and onward, through the companionship, love and honor of children and grandchildren."

Broken Homes: "Well," some say, "that is all right in theory, but most homes are not that ideal." The husband is killed in an accident, and the woman is left alone. Misunderstandings arise; the result is a broken home. I grant you that, but I am appealing to you Relief Society women, and mothers all over the land, to influence men, and see to it that when we have such broken homes, we arrange to have the children remain with the mother. Here is a striking illustration of this as a social problem. Unfortunately I cannot give you the name of the place, but this mother's husband has been killed in an accident. She struggled along with the house that was left her the best she could, and finally had to go out to work. Those who visited the case said she could not look after her children properly, and so she sat before the court to hear the assignment of her little children to someone else's custody, and she said, "How much do you have to pay others for caring for my children?" This amounted to fifty dollars a month. "Well," said the mother, "Can't I have that to take care of my own children?" "No, the law does not enable us to do that." There came into the room, while these proceedings were going on, a man who had just recently signed a bill enabling the State to help just such a mother, but it would not take effect until July of that year, and this was in May. He turned to the court and said, "I will give my check for the support of these little kiddies and their mother between now and the first of July, when the law goes into operation," and this mother went home to continue rearing her children, to keep and make them good citizens in this Republic.

The Child, and Community and Group Influence:

But it is not always from broken homes from which the nation receives difficulty, it is from incompetency. Our children go out and come under the influence of society—the press, with its space and headlines of the criminal news; the radio, the automobile, the picture shows and the immense commercialization of recreations, all tending, in a way, to provide for children what the home formerly provided for them, are utterly beyond the control of the home. "One stands aghast at the passivity of much of modern recreation. For these ventures, profit rather than social health must be chiefly the goal, and the organization has lost its local flavor, the body and spirit of the neighborhood association."

Importance of Example: I know of no more potent factor in abating this community influence than the right kind of living in the home—the power of example on the part of parents. If we would teach a child honesty, we must be honest. I am not given much to the belief that it is preaching to the child that influences him—it is the spirit of the home. If we are dealing with the grocer, we deal with him honestly. If the child comes home with the wrong change, we send him back

with it. It is living the Gospel of Jesus Christ in the home—we believe in God, and the child feels that we believe in Him. We do not condemn our neighbor in the presence of the child; we do not condemn the Authorities. We are social beings, and we sustain the law, and the child feels that sustaining power.

Home the Birthplace of Obedience to Law or Lawlessness: Then again the child learns this truth, that there is operating in this old world a certain law. There are conditions with which he must comply, and with which he must conform, and against which he must not rebel. Now it is in the home where the child learns that. If you tell the child not to do a thing, and the child does it, and you let him go unrebuked, you are training him to a certain extent, no matter how infinitesimal it may be, in disobedience to law. Mothers and fathers, you are responsible for it.

Another thing which a child should learn in the home is the matter of self-control. Home is the best place in the world for he submerges himself for the good of another; he controls his temper, and that is where father should control his, and mother should control hers, and the child will grow up in an atmosphere of self-mastery. When he gets out into society, and meets with his playmates, he realizes he must give them respect and consideration. When things do not go just to suit him, he must find himself master in the playground as he is in the home. In the home is the place to teach obedience and self-mastery. One of the first fundamental lessons which a child should learn, therefore, is that there are certain laws to which he must be subject, and to which he must conform. The home is the best place in the world to teach the child self-restraint, to give him happiness in self-control, and respect for the rights of others.

Unhappiness in the child's life, as in the adult life, springs largely from unconformity to natural and social laws. The home is the best place in which to develop obedience which nature and society will later demand.

Helpful Agencies: In the Church of Jesus Christ of Latter-day Saints the home has wonderful allies in the training of childhood and the development of these qualities. Every organization established is an aid to the home, and here we parents can contribute much, not only for the auxiliaries and for Priesthood quorums, but for the development of our own children. There are some parents who think they are conferring a favor upon the Primary, the Mutual, or the Sunday School if they send their children to these auxiliaries. The proper attitude is an appreciation of the results achieved by these fifty thousand men and women, who are contributing their time weekly, some of them almost daily, to help us in the rearing of our children.

Summary: In conclusion I am going to summarize some ideals which we ought to keep in mind in youth particularly, and as adults to inculcate them in the minds of our growing children, which will help to establish, or achieve the art of home-building.

Elements of True Home-building:

1. Let us substitute the present tendency toward a low view of marriage by the lofty view which God gives it. Yesterday I stood at the Altar of the Temple, as I have stood many a time, and saw two hearts—

two souls—slipping into one, as two dew drops on the stem of a rose when the sun comes out in the morning, one slipping into the other, the two becoming one. That high view of marriage in the mind of that young bridegroom, and the appreciation of the sacredness of marriage by the bride, I think is one of the sublimest things in all the world. They had the high view of marriage, not a low view of it as a means of gratifying passion. Let us look upon marriage as a sacred obligation and a covenant as possibly an Eternal one.

2. Teach the young of both sexes in the responsibilities and ideals of marriage so that they may realize that marriage involves obligation, and is not an arrangement to be terminated at pleasure. In this regard it is the duty of parents to set an example in the home that children may see and absorb, as it were, the sacredness of family life and the responsibility associated therewith.

3. Instruct young girls in the fundamental arts of housekeeping, so that when responsibilities of wifehood come, they may be free from the difficulties and perplexities which arise from ignorance and inexperience.

4. That marriages be solemnized, as far as possible, in the House of God. This will minimize the evils that follow run-away marriages.

5. Keep religion in home life. We should make it obvious, both by our actions and our conversation, that we are seriously interested in religious things and believe in them ourselves: faith in God, in the divine mission of Jesus Christ, and in the Restoration of the Gospel. Our religion should also take the form of honesty in our dealings with our family, our neighbors, and all with whom we come in contact; of kindness to our employees, or fair play to our employers; and good measure to our customers. "Talk about these intangibles should become as common practice in our homes and offices as talk about golf, parties, and profits if we want to succeed in solving the family problem."

To give young people the right start in life we must discuss with our children and friends questions of motive and subjects like birth, love, marriage, death and destiny. Babson says: "One of the best things that could happen to America today would be a return to family prayers; the getting together after breakfast or in the evening five or ten minutes for simple family worship! The saying of Grace before meals would be a step in this direction." I am glad that that practice is general, I hope, throughout the Latter-day Saint homes.

6. Teach the young that the foundations of a happy home are laid before even the bride and bridegroom kneel at the marriage altar.

Sisters and brethren, The responsibility of the Relief Society is to aid the Priesthood in establishing the Kingdom of God, in relieving the suffering and giving succor to the poor, and in many ways to contribute to the peace and happiness of the world. In no one way can these high achievements be better realized than in excelling in the art of homebuilding.

With all my heart I say God bless you, beloved mothers— sisters— as you keep before the public the ideals revealed by our Father in Heaven for the betterment of society, and particularly for the permanence and sacredness of the home. I pray in the name of Jesus Christ, Amen.

Autumn

(Awarded First Prize in the Eliza Roxey Snow Poetry Contest)

By Blanche Kendall McKey

I cannot sing the beauty of this day—
My heart pays tribute, but its throb is still.
These gorgeous tints are rich but never gay;
There is a tearlike mist o'er lake and hill.
Where are the deep-blue smiling eyes of June?
Soft air, laden with syringa breath?
The witchery of the hushing summer moon?
The bursting bud that knows no hint of death?

My heart is longing ever for the green—
My heart that rioted with dancing Spring.
Ah, Autumn, sorrow brought your regal mien;
My solemn soul salutes, but cannot sing.
O little heart, lie still and learn for aye
You cannot hold the madness of young May!

"Watchman, What of the Night?"

By Elder Melvin J. Ballard
Of the Council of the Twelve

Watchman, what of the night?

THIS call was often heard in ancient Israel when the people were in doubt and uncertainty concerning tomorrow. It is still on the lips of many anxious people in Israel in these last days. That same inspiration, however, that guided answers to the anxious inquiries of the people is upon the earth again. The Lord has spoken most clearly through His prophets in these the last days concerning today and tomorrow. Everything that has happened in the more than one hundred years of the Church's existence was all clearly foreshadowed by the Prophet Joseph Smith who also under the inspiration of the Lord foreshadowed what is now happening and what will yet come to pass.

Many people wonder if we are on the verge of the loss of civilization and whether history is to repeat itself in the rise and fall of empires and nations as in the past. Every nation in the past began to crumble under the terrific forces of war. War, however is the fruit of the spirit and as long as the spirit of greed and selfishness is in the hearts of men there will continue to be war and bloodshed. Notwithstanding that dark picture, there is the firm assurance that there will come a day when a civilization will be established that will stand forever and never pass away. That day has dawned. That government is among men. The inspired authors of the constitution brought forth a form of government that was to be a benefit to all flesh as a part of that scheme which will endure.

The Church of the living God has been re-established for the last time never to be overthrown or left to another people. These two great departments of God's kingdom are not destined to be overthrown. Though there shall be war, out of every conflict will come victory for the right, for the establishment of truth. Every institution that stands in the way of this—God's scheme and purpose—will be shaken to the earth whether it be in the State, or in the Church or in the affairs of men, for this is the hour when everything will be shaken that can be shaken and only the truth will be able to survive. It will be a sad day for autocracy, for wickedness, for tyranny and oppression, but it will be a glorious day for righteousness and truth.

THIS year 1936 will see many conclusions in the affairs of men marking progress towards the realization of these glorious promises of the Lord that His kingdom is established for the last time among men to be ultimately triumphant and victorious. All the marvelous things that have happened in the last hundred years, showing greater progress in human affairs than all the centuries that have preceded it since Adam's day, are but steps in the Lord's program for the preparation of this world for its golden age, for the coming of its King.

Christianity as it exists in its many forms in the world is being shaken

as it never has been in centuries. It has been weighed in the balance and been found wanting. Never since the Lord Jesus Christ more than one hundred years ago said to Joseph Smith in the sacred grove that it had the form of godliness but lacked the power thereof are men more generally saying it than today. It was utterly helpless to save the world from one of its greatest catastrophes, the great World War. These were Christian nations fighting Christian nations and still that spirit is in the earth. With a mighty Christian nation today waging a most unjust war of greed on a weaker Christian nation it shows that in this great Christian nation the spirit of the Master to love your enemies, to do good to them that despitefully use you, is woefully lacking.

This all being true a day has dawned at last for the real Gospel of the Lord Jesus Christ established under the Prophet Joseph Smith with all the gifts and power that ever were enjoyed by the Church in former days to demonstrate to a world that is fast losing its faith that there is power in the Gospel of the Son of God to take greed and selfishness out of the hearts of men and make for brotherhood.

BEHIND this Church today is one hundred years of demonstration where people have been brought from all nations into communities where they are merged into one, into a brotherhood where love and peace abound. It is a demonstration that will attract the attention of the world. There is power in the Gospel God revealed in this age, if lived by the Latter-day Saints, to make them a light to the world and a hope that shall still inspire men to believe in the mission of the Redeemer as the Prince of Peace and the only one who holds the way to solve human problems, and that is not by arraying class against class, nation against nation, but by establishing brotherhood among men.

THE Latter-day Saints are now challenged to rally to their standards and demonstrate in actual, practical living the power of this Gospel to change men's hearts, to establish peace and brotherhood, light and truth among men. While the world is fast abandoning the standards of old, whether they be moral, spiritual, or otherwise, it is a time for Latter-day Saints to adhere to their standards as never before for they are righteous and just. There is everything in reason and in science and in faith to support them as being true and dependable. If we shall adhere to the Lord's program we will distinguish ourselves and attract the attention of right thinking men and women everywhere who will ultimately come to learn of the ways of such a people. There is therefore no need of undue anxiety. If we set our houses in order and subscribe to the Gospel of the Lord Jesus Christ as it has been restored in these last days, then we can stand still and see the salvation of God working out in the affairs of men for the accomplishment of His glorious designs. May that day be speeded on and may we and our children and our children's children be found in the ranks of the victorious in that happy time that is to come when the truth and the right shall be victorious and triumphant in the earth.

A Challenge to Women

By Lorene Pearson

EVERYONE is conscious of the economic crisis in relation to incomes; but it is a question how many people realize what deep reverberations there have been in the realm of human lives. Men have had their hands full trying to solve money matters. How many women have looked long and thoughtfully within their special province, the home, to decide what measures must be taken to insure—or recapture—the spiritual integrity of the family? Some have already met the foe, some would like to, some, certainly have not awakened to the peril. In all of us perhaps, there is a little lagging behind the real necessity to action.

It has been said that the real spiritual life of a community has its inception at the family fireside. This was true of pioneer days when the chief unit of security lay in the tiny house within the wilderness; and it is no less true today when we sometimes seem to be pioneering in an impenetrable morass. But it was not the hollow shell of the house that defended family unity and spirituality in a hostile land in the early days, it was the intangible thing that might rightly be called the genius of mothers. Everything depended upon the sense of responsibility in the mother and she assumed it with astonishing dependability, else an empire could not have been built upon a desert.

IN times as troublous and uncharted as these it seems rational that we might go back and see just what these women did to preserve the home—the unit upon which all foundations rest—just how they maintained serenity and balance and spiritual integrity through the crises that beset them as surely as the present ones beset us. First, I think, they knew the value of industry of order, of mutual cooperation and they realized that the reward would be a release and flow of gladness and thankfulness in spite of a very difficult world. But most important, I think, they felt the craftsman's responsibility; they felt they must create out of the plastic materials of their families, a beautiful unit in itself, one that could eventually dissolve and reshape into many more units. And they felt the necessity of passing this intangible quality on to their children. But these women lived in days of stress; there has been a gap, a slackening, a carelessness; now again the days of stress have come and we are looking back to a creative age for help.

Women have always come to the front courageously, have learned to handle the difficulty that beset them, have taken over the responsibility of seeing that corroding conflicts between the outer world and the inner do not demoralize their families. But this time they are tremendously handicapped in attacking the problem. The thread from our creative grandmothers to the present has been broken or greatly attenuated. There is a gap. But it can be bridged if we are willing to work, to be industrious, to be alert and if we will realize at the outset that there is a certain retrogression in excessive, time-killing, aimless leisure.

PERHAPS it is well to attack the worst at the outset—our new freedom. I cannot help but feel we have misused it. Not that I think women should discard labor saving devices, not at all, but I do think they should re-direct some of their leisure. I could never understand how a game of any kind played idly through the afternoon could possibly compare with the fun of planning, cutting out, and making a dress. Or what is more satisfying than a lovely cake intelligently made from the abstraction of a recipe? A woman who has never experienced pleasure of this type has lost some of her abilities as a woman and has easily let freedom become laziness.

I am inclined to think that the trouble traces easily to the fact that women no longer have a feeling for craftsmanship — they don't know how to do things either well or beautifully. The pioneers understood careful workmanship because many of them came from countries where a long apprenticeship for a trade prepared them for whatever they undertook to do in life. America has had little tradition of really fine artisanship and what tradition was developed has now degenerated into a kind of bravado that applauds any man or woman who turns a hand to this or that job without regard to the subsequent slip-shod careless result; but its bearing upon the home of today is even of a more striking consequence. How many young women think it smart to confess they are perfectly helpless with a needle, or even, in some cases, with a can-opener.

What can the mother of those girls have been thinking about? Well, honestly, she probably wasn't thinking at all and the ease and extravagance of the boom waylaid her, pounced on her new found freedom and the situation I pictured above is now staring us in the face. The mother not only became slack in performing tasks at home but she forgot the art of teaching her girls what little she did know. It seemed easier to shift the burden to the shoulders of the teachers in the schools, a less practical and a less thorough (necessarily so by limitation of time and place) training than could have been given at home. The loss of the sense of real craftsmanship is very great, but greater yet was the loss of a precious bit of companionship and understanding that would have gone hand in hand with the completion of a mutual task. Mother and daughter could have become attached to each other more firmly than either will ever know. It is a part of the spiritual satisfaction of the home that members of the family *learn* to work together; but it has to be by *learning*, it is not an attribute that comes with birth. Yet I have heard many mothers say, "Oh, I can't be bothered."

Is it any wonder then that one may hear among the young girls such flippant remarks as this: "I'm not so dumb! If I don't know how to clean a chicken or make a dress I'll never have to will I?" That's a rather appalling attitude when we realize that in the long run most women are going to find themselves responsible for a household. She is taking what seems to her the easiest path—the negative one—something like going down hill even though your goal is at the top. And she is not only taking the longest way to gain an end (for herself) but she is missing all the joy of accepting a task and accomplishing it beautifully. Yes, I think cleaning and quartering a chicken may be beautiful if precision and knowledge and craftsmanship born of apprenticeship are applied

to the task. Oh, yes, and a willingness to use good old fashioned elbow grease.

But this precludes the easy path and women have tried for a long time to drift along without effort. Yet, I think the real meaning of industry and cooperation in the home must be frankly faced and analyzed. What happened to our old joy of work? The answer is probably simpler and more insidious than is generally realized. We've listened too attentively to the advertisers and their luxury lures. We've been told we were drudges and we believed the man who was after our dollars and little concerned with our innate peace and happiness. We were gullible. We no longer believed that there was anything creative in keeping a home in order with simple tools that we could afford, of making clothes out of materials within our reach, of cooking a good meal with what was available, in short, of keeping house beautifully with what we had. We refused to adapt ourselves to what our lives held, we longed and clamored for more than had been alotted to us. Not that I approve of poverty, not at all, but it is more within the province of a man's life to deal with the problem of provision. The problem of the woman is to do cheerfully and intelligently with what his efforts have been able to achieve. Every living person, no matter what his place in society, has limitation of worldly goods. It is well to recognize one's limits in temporal things and thereby, paradoxically, create a world without limit in spiritual things. This point was not overlooked by our pioneer forebears. But of course there has been the voice of the advertiser to teach us quite another thing; to teach us that a woman, every woman, *should* have all that her neighbor has, to tell her that a home-made davenport would be laughed at, that a home-made dress never has the *chic* of one created in a factory.

THEN besides the ballyhoo that we should spend more than we have, we've listened to the purely economic falsehoods that have to do with making things for ourselves. How many times have I been told I couldn't afford to put up my own fruit or make my own dress. Why, my time was worth much more than the few cents more it would cost me to have someone else do the work. Aside from bad effects of destroying our sense of craftsmanship, it has been successfully proven in laboratories (and in my own home as well) that a woman can compete very successfully with most factory made products. And get a nominal wage for her time (after she has become skillful). I've often wondered, parenthetically, how much a woman figured her time was worth while at a matinee or an afternoon party.

We must not forget that we live in an age that is money conscious, an age that overshadows other values. So besides the purely practical side to this matter of *affording* to spend our time at homely tasks there is the other value that must be carefully weighed by every woman. We must decide whether we can afford *not* to do the things that make a house a home. Do we want to recapture the spiritual qualities that go with the old cooperative industry in the home, supervised, created by a mother? Can we afford *not* to teach little girls and big girls how to manage on what they have, how to make more of every penny they have by using skill that should be a birthright, how, above all things to learn the spiritual value of industry?

I HAVE heard countless women say that they seemed so useless at home sometimes, that they had the feeling that if they'd just go away things would go on pretty much the same without them. I dare say most women have experienced this subtle warning at some time or other. It is a warning that ought to be listened to very carefully and ought to be heeded if women are to become as genuinely necessary to the home as the bread-winner in the family.

But there are reassuring signs that the mothers and some of the daughters too are making real effort to revive the pioneer spirit of flexible adaptation, to make themselves indispensable economically and spiritually within the home. One group of women I know learned to card wool and have made beautiful fluffy quilts as in the days of old; the piecing of coverlets is an indication not precisely of thrift although it may have that implication, but of a revival of industry and the satisfactions it involves; and quilting bees are signs that group gatherings can become something other than the opportunity for idle gossip or other methods of aimless time-killing. And might I say that some women are discovering that the making of bread —the special woman-rite for untold centuries—has the remarkable quality of putting a woman at peace with the world. These women have rediscovered the basic rhythms of creative living. They have woven their new education of art and music and literature into the woof of homely tasks.

THIS is no commandment to go compeltely back to the past, to do away with labor-saving devices, to be utterly satisfied with a limited income; it is a plea to take stock of the situation, to see whereby you can aid in the re-orientation of this chaos-ridden world, to define for yourself the part you can play in helping your family, and ultimately the community in which you live. It is a challenge to adapt yourself, to re-capture the spirit of the pioneer, to develop an indomitable will to make the most of what lies at hand. We have so infinitely many possibilities that our forefathers were denied, that, surely, out of these we should be able to build up a spiritually satisfying life, an empire within ourselves as they built an empire out of a desert.

The GREAT BOOK OF WISDOM

IF I may be pardoned a personal reference, my father, as devout a man as ever lived, early impressed upon my youthful mind and heart the value of Solomon's advice. He would call me in from work a little before noon to read and comment on a chapter in Proverbs. I am afraid that I did not always appreciate the priceless wisdom of the book from which he read. But when he died, just after I reached my twentieth year, I recalled his interest in the words of Solomon and read Proverbs through once a month for a year—an easy task, since there are just thirty-one chapters in the book. I so fully share in the high estimate that he placed upon Proverbs that I have lost no opportunity to commend them to young men.

The proverbs, like the epigram, is valuable because it says a great deal in a few words. It puts truth in its most effective form because it can be easily remembered.—*William Jennings Bryan.*

Not Bread Alone

By Elsie C. Carroll

VIII

"SEE what a lot of mail, Mommy," Bonny said as she placed the armful of letters and papers she had brought from the post office on the counter before Linda. "There's one from Jenny Lind and maybe one's from Eddie and I don't know who the others are from."

Linda came eagerly. Getting mail was still the big event of the day in Cedar Basin. She sorted it over quickly, placing the papers, magazines and advertisements in one pile, business letters in another, and keeping the personal letters in her hands.

She opened the one from Eddie first. She feared she would always have that dread in her heart when a phone rang, or a letter came, or an officer of the law appeared—that something had happened to her boy. It had been three years now since that ordeal which had ended so disastrously his college career for which they had worked and sacrificed so much. Henry and Linda used to ask each other if it would have been better had they not tried to give him the advantages they had thought so important. Or, if knowing his weakness, they should have kept him longer under their own personal guidance, until he might have been stronger to meet the temptations which would always be a part of life. But even though their high hopes for him had crashed, they knew they had done what at the time seemed to them the best.

There had been moments, however, when Linda in her anguish had asked herself if they had done wrong to fight so desperately for Eddie's life during those days just after it had been given to them. If he was not going to make something strong and beautiful of it, would it have been better had they let it slip back into the great unknown shadows. But even when such thoughts crept into her mind, her heart banished them. There was so much in him that was strong and beautiful and lovable that she knew she was glad for the blessing of him, even with that flaw in his character. He had a brilliant mind and a lovable disposition. None of the other children made friends so easily as he. People loved him for his smile, and his easy way of adjusting to new situations, and his happy faculty of seeing the humorous side of life.

Now, after three years she and Henry were somewhat reconciled to what had happened, and could see that in all things to some extent, the law of compensation holds.

Professor Rawlings, who had come to the jail that night, was Eddie's sociology teacher. He was also a psychologist—and a parent. He was a comfort and a support to Linda and Henry during the terrible days of the trial and conviction. It had been through his influence and advice that Eddie had been paroled to a brother-in-law of the professor, who conducted a trade school for boys who had made such mistakes. His theory was that Eddie needed an experience in which he could handle money—much money—under conditions where there would be no opportunity for his taking it.

Ultimately the boy would develop, he assured the parents, into a financier. The problem was to keep him from being sent to prison where he would associate with criminals and come out branded for life and perhaps a real criminal himself. He must have an opportunity to rebuild his self respect, while he was growing strong where he was weak.

Consequently, Mel's money had been used to pay the fine and to get Eddie installed in this new school.

Now his course was finished, and Linda thrilled with the news his letter contained. He had been offered a position as instructor in the school, and a thing she had dreamed might happen, but had hardly dared hope, he was going to marry the daughter of Professor Rawlings. She read his last paragraph over several times:

"Mommy, this is especially for you. I've told you a lot about Grace. In fact I think she has written to you. We are going to be married before I begin my new work here with her uncle, and we're coming to Cedar Basin for our honeymoon."

SHE was so happy over Eddie's letter and so excited with plans for his homecoming, that it was sometime before she remembered the rest of the mail.

Jenny's letter began, "Dear Ones at Home." All of Jenny's letters started like that, and they all ended, "With love to all from Jenny." Linda sometimes grieved that imagination had been left out of Jenny's make-up. During the first ten years of the child's life, the mother had watched in vain for the spark of creative urge she had been sure must be hidden somewhere within her. She had tried to teach her nursery songs, but Jenny only chanted them in a droll little way all her own. She had tried to teach her to play the piano, but the constant reminders to practice had made the little girl so unhappy, that Linda had finally faced the fact that Jenny was not gifted, and had set about to discover and appreciate other precious qualities to which she had been blind.

That, Linda, had often reminded herself, was the first valuable lesson in motherhood she had at least partially learned—to accept her children as they were given to her and try to help them to be their best selves within their own possibilities, instead of grieving that they were not different, and making them and herself miserable.

She had still hoped when Jenny went away to school that she might find an inspiration that would lead her into one of the arts, and that she would at least make beautiful young friendships, and discover love. But Jenny had done none of these things. She had made friends, of course, but they had been among her teachers, and staid, serious-minded people older than herself. It hurt Linda that Jenny was letting youth with all its glamour and romance, slip by without any desire to catch and hold and enjoy it.

Jenny had made only average grades in her high school classes and in her freshman year in college, when Linda had chosen the courses she had taken. But the next year, she had asked to select her own course and had chosen classes in science and mathematics, and had made the honor roll. At the beginning of her junior year she had definitely decided to major in geology, a thing Linda found hard to understand. And now she wrote that she wanted to go West on a geological survey instead of coming home for the summer.

Linda had to remind herself again

of that lesson she had tried to learn, that parents must recognize the rights of their children to live their own lives. She told herself that perhaps Jenny got the same thrill from reading the past history of the earth in the shapes and colors of stones that she herself did from combinations of sounds and harmonies.

THE third personal letter she received that day was an acknowledgment 'that the original composition for the violin submitted in behalf of Richard Bowers in the National Junior Violin Contest had been received and duly entered.'

As Linda busied herself in the days that followed preparing for Eddie's homecoming and trying to see how they could manage to help Jenny go on for the Ph.D. she knew the girl coveted, she wished as she had so often wished before that so many of the most desirable things in life were not dependent upon money. Money might be the root of evil, she frequently mused, but it was also most certainly the root of much good. The bread of life didn't depend upon it so much as those things which were more than bread. She often thought how much the money Mel had put in her lap that day she was hurrying to Eddie had meant in saving her boy's future. No matter how she suffered in the thought of Mel's feelings toward her, she would always have a sense of gratitude to him for that.

He had never tried to force his presence upon her since that day, and when they were thrown together she was more often conscious of a tragic despair in his eyes than of the old look she had feared.

SHE kept hoping that she and Henry could begin to pay that money back. But whenever she mentioned it to Henry, he always said, "Don't worry about it. Didn't Mel say he wanted to do it for Eddie? Let him have the satisfaction of knowing that he really helped someone once. If he's too selfish to marry and assume the responsibility of a family, he ought to help the rest of us. I should think he'd feel pretty small hoarding all that money he got for the land he sold when it belongs to all of us as much as to him."

The land situation had caused a bitterness between the brothers that did not lessen as time went on. Mel had sold only part of the land, and had given up his plan to go away, much to Linda's disappointment.

He had allowed Effie to fix up the old home, and his mother was inordinately proud of him. The other boys had tried in vain to make her, as well as Mel, see that the oil land had really belonged no more to him than to the rest of them; but it had been useless. She repeatedly wished that 'Pa could know that at least one of his boys was a success.'

ONE day shortly after Eddie's letter came, Linda said she wished they could build a store. "If we could put up a little place down on the corner of the lot, it would make it handier for people and would give us more room in the house. I would like to have things nice when Eddie comes with his wife. Eddie's wife—can you realize that, Henry? We're getting old."

They laughed contentedly.

"About the store," he said, "I've been wishing for years we could do that. If we could build down there and put in a service station, we might make some money. As it is we just go to a lot of trouble to accommodate our neighbors."

"Oh, we've done more than that,"

Linda replied defensively. "We've bought at least a few decent things for the house—although goodness knows we need a lot more—and we've kept the children in school. Most of the money for those things have come from the store and the book nook."

"And your music lessons," Henry added. "I know it, dear, only too well. I get tired of this eternal grind with so little to show for it. Sometimes I feel that I'm not half a man or I could give you the things that mean so much to you without your having to drudge for them. I suppose it's this raw deal Mel's giving us that makes me sore."

"We wouldn't want not to work," Linda told him. "Work's the biggest blessing in the world. But I agree that it would be nice to see a little bigger return for what we do."

"I know what we'll do," said Henry after a short pause, "We'll ask Mel to lend us enough to put up the store. He ought at least to do that. He can take a mortgage on it if he wants to and make us pay interest. Even at that it would be worth it."

Linda couldn't bear to feel more greatly obligated to Mel than they were already, but she knew any protest she might raise would call for an explanation she couldn't make.

The result was that within a week the building was going up. A few days before it was completed, when Linda was beginning to get the stock ready to move, Henry came in, very excited.

"Linda, Mel says if you want to fix the house over while you're all torn up with moving—paint it, put on new paper, and get some more furniture, he'll let us have the money."

"Oh, no, no," Linda said quickly, rising from a box she was packing. "There's really no need for that."

"But you were wishing we could —before Eddie comes, and now's our chance."

Linda didn't know what to do. She knew that Henry was surprised at her confusion. She made a few other weak protests, but finally consented.

THE night Eddie came home with his young wife the family were all at Henry's and Linda's for supper. The house looked gay with its fresh decorations and furnishings, and Linda tried not to worry about the circumstances that had made all this splendor possible.

Everyone was happy. Eddie, bearing no outward signs of the unfortunate experience he had gone through since he was last home, was the happiest one of the group. He kept the conversation in a light vein and exhibited the best in each member of the family before his bride.

Jenny Lind had come home for a few days before leaving for her trip. She was grave, but happy in the reunion. She had idolized Eddie from the time they were babies and his trouble had almost broken her heart. Sometimes Linda wondered how much the shame and suffering Jenny had gone through there at school had kept her from finding her place with the younger set.

Grace was charming. Not beautiful, Linda thought, in the ordinary sense of the term. Her mouth was too large and her wide, grey eyes too far apart; but she was fresh and sweet and gracious, and had a subtle charm of personality more precious than beauty. She made each one with whom she talked feel that she had a personal interest in him and what he was saying. But her greatest endearment to Linda was that she adored Eddie. The mother had

a feeling that perhaps a girl like Grace could do the thing to help him she herself had been unable to do. There was no doubt that for him there had never been a girl in the world like Grace.

AFTER supper was over and they were going to the living room, Eddie pulled Linda aside and whispered,

"Don't you think she's gorgeous, Mom?"

"She's even more than you promised us she'd be. I couldn't have done better if I'd gone out and hand-picked her myself."

That pleased Eddie. He squeezed his mother's arm.

"You're some peach yourself. I should think Dad would be as jealous as heck having such a good-looking wife waiting on all the men in town when they come to the store."

IT was a little later in the evening while Richard was playing his own composition written for the violin contest, that Linda was roused from her rapt absorbtion in the music by Thad and Kathie whispering to each other. They sat next to her, with Henry on the other side of them. Mel was across the room.

"I should think Mel would stay away if he can't keep from looking at Linda like that." She heard Kathie's words distinctly and she was suddenly quite sure by the way Henry stirred in his chair, that he too had heard.

(To be continued)

THE LONELY ONE

By Claire Stewart Boyer

I have been called the Lonely One of Earth
Because a wonder sanctified my birth,
Because I knew no master but was Lord,
That none companioned me or sought my board.
That my grave destiny was forged alone,
Without the favor of my near and own;
I have been called the Lonely One and yet
I gave the world a dream it can't forget.

In hearts as numerous as stars above
I left the essence of eternal love,
A part of me I gave to each glad soul
That caught the vision and divined the goal;
Can one be lonely when he gives away
Himself, a light to guide the world alway?

ACROSS THE YEARS

(Awarded Second Prize in the Eliza Roxey Snow Poetry Contest)

By Beatrice Knowlton Ekman

I hear your voice across the years,
When Autumn strews her colors wide
And flame of maple torch appears
Along the wooded mountain side.

Though long ago my eyes were dried,
I hear your voice across the years
And all the garner for my pride
Is memory that time endears.

When days are drab and nothing cheers,
If you within my thoughts abide,
I hear your voice across the years
And peace folds down at even-tide.

To hedge-rows, pheasants run and hide.
In stubble fields, the winter nears.
With sheltered walls and fire-side
I hear your voice across the years.

Happenings

By Annie Wells Cannon

WELCOME the New Year, as it enters like a little child, into a period of the great unknown, with good cheer, with friendly thought, with courage, love and hope.

EVALYN WALSH McLEAN, Washington socialite, heiress to millions, has written an enchanting story of her colorful life, called "Father Struck It Rich." It is very real in its Americanism.

LADY MENDI, the former Elsie de Wolfe, writer and designer, was pronounced by Paris dressmakers "the world's best dressed woman." She promptly denied the charge and declares, "I only spent between $10,000 and $15,000 on clothes this year." One wonders what the "best dressed woman" spent.

MARIAN SPITZER, film executive and author, says she thinks married women make better business women than single women do. She further asserts, that there are fewer divorces among working married people, than among those where the wife does not work.

MARIE SANDOZ received the Atlantic Monthly prize of $5,000 for the best non-fiction book in 1935. Her book, "Old Jules" is a biography of her father, a unique personality in a pioneer Nebraska setting.

MME. IRENE CURIE JOLIOT, daughter of the late Mme. Curie, discoverer of radium, was awarded, with her husband, Professor Frederic Joliot, the Nobel prize in chemistry for 1935.

ETHEL LEGINSKA destroyed the old theory that women cannot write music, when this winter, she produced and conducted her opera "Gale" in the Chicago opera house. It is stated she is the first woman in history to write and conduct an opera in a major opera house.

MME. JERITZA, Grace Moore, and other Metropolitan stars are now frequently heard on the radio, thus giving thousands throughout the land the delight of hearing the most wonderful voices in the world, interpret the greatest music.

MISS HELEN RICHEY, the nation's original woman co-pilot was forced to resign because she was a woman. Amelia Earhart and other noted women aviators protest this action of the Pilot's union against women pilots.

MRS. WALTER C. HURD of Utah, an ardent lover of trees, has been instrumental in helping plant thousands of young trees on the hillsides and waste places of her native state.

MISS M. CAREY THOMAS, distinguished educator, died recently. Through 50 years she was connected with Bryn Mawr College, as dean, president and president emeritus. She was also associated with the founding of Johns Hopkins medical school.

Do's and Don'ts for Mothers

By Virginia B. Jacobsen

THIS list of do's and don'ts is given merely as a reminder to mothers of the rules we should observe in training our children. In the complexities of daily living, it is so easy to forget our multitudinous requirements as mothers.

Don't nag and scold.

Don't beg where you should command.

Don't command where you should suggest.

Don't place on a child the burden of making decisions in matters which are beyond his understanding.

Don't give in to crying for things you have already refused.

Don't threaten punishment unless you enforce it.

Don't remind a child of past punishments as a warning against misconduct. Face each day anew.

Don't let the child feel that you expect him to misbehave; let him understand and feel that you expect the best of him.

Don't argue or quarrel with your child.

Don't make liars and hypocrites of your children by forcing them to make apologies as evidence of repentance.

Don't make profuse apologies to children when you find yourself in the wrong. Simply say: "I am sorry; I made a mistake."

Don't punish in anger; wait until you have control of yourself before you attempt to control the child.

Don't make unreasonable demands of your child.

Don't assume the role of dictator.

Don't carry the matter of discipline too far. There must be some elasticity.

Don't say DON'T except when necessary.

Don't leave it to the school and church to correct faults and build character in your child.

Don't assume the attitude that your child can do no wrong. If he is accused of doing something wrong, don't be afraid of finding out the truth.

Don't talk too much.

Don't give too many commands.

Don't gossip before your children. In fact, don't gossip at all.

Don't embarrass your child by relating his mistakes before others.

Don't spoil your child by telling of his virtues or accomplishments to others.

Don't praise your child too much, but praise him enough to build up a desire to do his best.

Don't snap at your child when he annoys you.

Don't allow yourself to be easily annoyed.

Don't interfere too much in the child's play.

Don't tell morbid, mysterious, or distressing tales in the presence of your child.

And don't forget that in all things you should be a good example to your child.

DO'S

Be happy! Your happiness and good nature will be reflected in your child.

Sing at your work! Your song will teach your child that there is joy in work.

Keep your voice low so that your children will have to listen to what you say. A rasping voice upsets sensitive nerves.

Be sympathetic, kind, and understanding in helping your children to solve their problems.

Laugh and be gay, your child will love you for it.

Enter into their plans and you will have little to fear for their safety.

Help them to adapt themselves to actual conditions.

Help them to learn self-denial.

Teach them to think before they speak.

Teach them to be considerate of others.

Be as courteous and polite to your child as you expect him to be to you.

Be consistent in your discipline.

Be absolutely truthful and honest in all matters.

Be prepared to answer honestly his questions on the facts of life when he comes to you with them.

Avoid as far as possible a clash in wills with your child.

Rejoice with your child in his joys; sympathize with his sorrows. Teach your children appreciation of nature; the glory of the sunrise, the tranquility of the sunset, the majesty of a storm.

Teach them industry and the joy of honest labor.

Be willing to acknowledge that you do not know, if you do not, but that you will find out the answer to the question.

If you make a mistake, be willing to say so. Your children will respect you for it.

Teach your children respect for law, by obeying it in all things.

Help them to see the joy of right doing.

Remember that your children are individual; that you cannot treat them all alike.

Study each child, and help him to develop his natural talents.

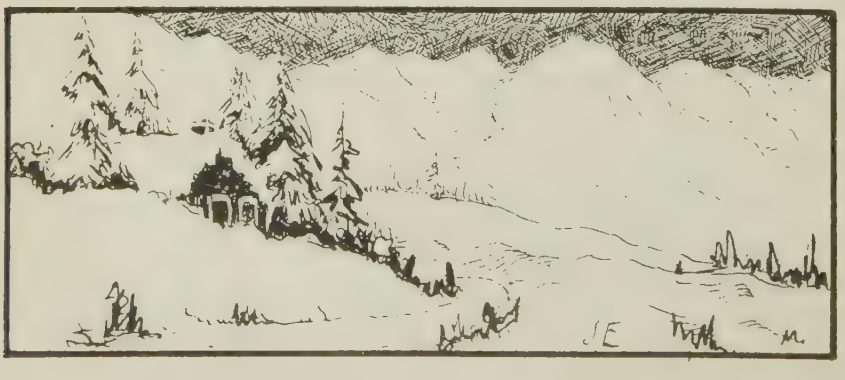
Make your child love you for yourself and what you are, not just because you are his mother.

Teach your children the value of money, not the love of possession, but the benefits of the wise use of it.

Remember that the surest way to lose the confidence and love of your child is to laugh at his mistakes or problems.

Inspire his confidence so that he will come to you when he needs information, encouragement, or help.

Always remember that you have been entrusted with the greatest responsibility in the world, that of helping to develop a noble character and a future parent of the race.



TO MY MOTHER

(Awarded First Honorable Mention in the Eliza Roxey Snow Poetry Contest)

By Sadie Ollerton Clark

A child of wind swept skies and sage brush plains,
Her earliest scenes were of a virgin sod.
The pulse of far off countries in her veins,
Yet in a red mud fort she worshipped God.

Her tasks were humble, primitive her tools,
But in her soul rare beauty had command.
And through her love, I have, instead of jewels
A piece of knitted lace made by her hands.

How could she, when her days were spent in toil
Have fashioned, in such delicate design?
Her hands here gleaned the beauty of the soil
With lacy cloud and trembling leaf combined.

A tear drops on this square of yellowed lace,
For through its threads I seem to see her face.

★★★

MY FOSTER CHILD

(Awarded Second Honorable Mention in the Eliza Roxey Snow Poetry Contest)

By Mabel S. Harmer

Oh, who shall say I do not love thee more
Because thou art not of my flesh a part,
Or that the tie which binds us is less strong
Because thou wert not nurtured 'neath my heart?
Gladly would I have borne the pangs of birth;
Such are but of the body—'tis the soul
That suffers with an unrewarded pain
When robbed by bleak frustration of its goal.
What though I yearned to give thy life to thee;
Fulfillment need not be by this alone—
Another bond as tender holds us close;
My spirit claims thee for its very own!

An Awakening

By Mona Wilcox Cannon

CHARACTERS: Brother and Sister Burns; Sister Moss and Sister Taylor.

SETTING: Brother and Sister Burns are seated on the stage which represents the front room of their home.

SISTER BURNS: (*Hears knock at door and answers*) Good evening Sister Moss and Sister Taylor. Come in. (*They enter and she shakes hands with them.*)

SISTER MOSS: Good evening, Sister Burns. We stopped in to see if you wouldn't come to Relief Society with us.

SISTER BURNS: That was nice of you, but I thought I wouldn't be going out. (*With a look at her husband*) It is literary night.

SISTER MOSS AND SISTER TAYLOR: (*follow look and say*) Good evening, Brother Burns.

BROTHER BURNS: Evening, Sisters. My wife doesn't read novels. She'd just as well stop at home.

SISTER TAYLOR: We notice she usually misses on Literary day. That's why we called for her. They are such wonderful lessons.

SISTER BURNS: Do sit down. (*All sit*).

BROTHER BURNS: When we want to read, the Bible's good enough for us.

SISTER MOSS: Of course, nothing else equals the Bible. But don't you read anything modern, not the newspapers?

BROTHER BURNS: (*Frowning*) That's different. You have to know what's going on in the world.

SISTER MOSS: But that's why we read novels and stories. We want to understand life, what people think, what they do, and why they do it.

BROTHER BURNS: The Bible tells you about that pretty well.

SISTER TAYLOR: But Brother Burns, when Jesus preached, he referred to the customs of his own time, the beautiful shepherd life, the burying of money, the drawing of water from a well. If He were living now, He would understand the life of today. He would preach to rich and poor, communist and capitalist, Saint and Sinner; His religion would be the proper religion for them all, as it has always been, but He would preach in their own language, the speech of today.

BROTHER BURNS: But what have novels to do with religion?

SISTER MOSS: Sometimes a great deal, Brother Burns. I have read about people with faith and loyalty, people like ourselves who were struggling against great obstacles, with a wonderful courage—people who were misunderstood. Sometimes when I am through, I feel all cleansed and uplifted, and braver about fighting my own battles.

SISTER TAYLOR: Besides, the second great commandment was to love our neighbors. We can't love people if we can't understand them. And literature helps—oh, it helps so much to understand God's poor children.

SISTER BURNS: But, Sister Taylor, when I last went they were talking

about Anna Karennina and Hester Prynne, and they are both evil women.

SISTER MOSS: I shouldn't say so. They were both naturally extra good women, but each made a mistake. Hester Prynne became the finest character in her community. And she was very brave, braver than the idolized minister, Arthur. She didn't run away from anything. She stopped right there in her own town and faced it all and went about doing good to her persecutors. She stirs me up and makes me feel like being better myself.

SISTER BURNS: But it does seem dangerous for young girls to read such things.

SISTER TAYLOR: My dear, you can hardly hide the newspapers from them, and newspapers are far more dangerous. Besides, they read the story of Mary Magdalene in the Bible, and she became a beautiful woman because Jesus understood and forgave her. We all need a little of His Divine compassion.

SISTER BURNS: Then you don't think it might set them a bad example?

SISTER TAYLOR: No! To me those two books are the most powerful sermons against wrong doing. Would any woman willingly go through the sufferings of Anna or Hester? If young people truly understand that sin ALWAYS means suffering, and for many others who love them, as well as for themselves, I think there would be no more sin.

BROTHER BURNS: Are the lessons still on novels?

SISTER MOSS: No, we went on to poetry and now—

BROTHER BURNS: What's the use of poetry? Folks might as well speak things out plain.

SISTER MOSS: If you don't learn to like poetry here, Brother Burns, what will you do in heaven? How about the Angels' singing? You are going to want to enjoy that, and that will all be in poetry, I mean it wouldn't be a proper Heaven without song.

SISTER BURNS: That's right, Thomas. (*He frowns at her.*)

SISTER MOSS: Besides, nothing is so full of poetry as the Bible.

BROTHER BURNS: The Bible? It don't look like poetry to me.

SISTER MOSS: No, it isn't written like poetry in the King James edition, though it is in the modern revised versions. Every book in the Bible has a lot of it—the Song of Solomon, Proverbs, Isaiah, Nahum, and there is no finer poetry in all the world's literature than the Psalms.

SISTER BURNS: I can quote some of the Psalms.

SISTER MOSS: I, too, and I quote them so much better since I know they are poems.

BROTHER BURNS: I've never noticed that they rhyme.

SISTER MOSS: Most great poetry doesn't rhyme. Often it's better for that reason. It's free-er. But the Psalms have music and rhythm—and they paint wonderful pictures that you see with your eye, and use rich, musical words that express exaltation of feeling.

BROTHER BURNS: (*Still disapproving*) I think the words are too fancy sometimes. They don't have to be like that to tell religion.

SISTER TAYLOR: I think as Sister Moss does. It's like a young girl wearing a lovely frock. It seems right for her. And these words are only a proper dress for the beautiful thoughts they clothe.

SISTER BURNS: I wish I knew as much as you sisters do. I can't talk that way.

SISTER MOSS: Most of our knowledge came from the Relief Society lessons. It all began there.

SISTER TAYLOR: The poets discover all the beauty in life, and when we read them, we begin to see it too.

SISTER BURNS: But you're all through with poetry now?

SISTER TAYLOR: Yes, we are studying biography now, the art of writing lives, not being dishonest and telling all the virtues about a person and denying his faults, nor telling all his faults and denying his virtues, but being honest, making a person really live, so that we understand his trials and his struggles, and really know his heart and soul.

SISTER BURNS: What do you study tonight?

SISTER TAYLOR: Queen Victoria, and "Dear Albert."

SISTER BURNS: I've always wanted to know more about Queen Victoria.

SISTER MOSS: Then come along, for Lytton Strachey is the man to tell you. He is full of understanding, and when you get home you'll know the little Queen better than did her ladies-in-waiting.

SISTER BURNS: (*Turning to husband*) You have a meeting of your own, don't you, Thomas?

BROTHER BURNS: What's the odds? Go along if you like.

SISTER BURNS: I'd love to go, Sisters. I've never attended a Court. (*Puts on hat and all leave stage.*)

CURTAIN

PRAYER FOR THE NEW YEAR

By Linnie Parker

'Tis midnight, and the whistles blow,
The New Year comes—the Old must go—
He moves with measured step and slow
Into the past;
I watch him go and breathe a pray'r
That this New Year might be as fair—
As filled with joy—as free from care
As was the last;

That my mistakes in last year's tries
Might make me just a bit more wise—
Be stepping-stones to help me rise
In this New Year;

That all mistakes that others made
Might leave within my heart no shade
Of malice—may I let them fade—
With the Old Year!

John Blackmore, M. P.

By C. Frank Steele

HIS name is Blackmore—John H. Blackmore—and he was born in the famous potato state of Idaho. Sublett was his birth-place, but no one ever dreamed more than 40 years ago that their little settlement would give to the Parliament of Canada its first "Mormon" member. Yet it has for that honor has come to Mr. Blackmore.

In the last general election in the dominion of Canada, Mr. Blackmore was elected in the federal constituency of Lethbridge, defeating four other strong candidates including Brigadier-General J. S. Stewart, veteran parliamentarian and Great War veteran. The young Latter-day Saint campaigner, nominated by the new Social Credit party which earlier in the year was swept into power in Alberta, won comfortably over all his opponents and thus will be the first member of the "Mormon" church to win a seat in any national parliament in the British Empire. This is no mean distinction, as the friends of Mr. Blackmore realize.

But that is not all. Other honors awaited the Raymond school teacher and church worker, father of nine growing children and son of an English immigrant to Utah and Idaho in the early years of the expansion of the church. When it was learned that 17 members representing the new "Banish Poverty" party has been elected in Alberta and Saskatchewan, a caucus was called. And the unanimous choice for their party leader in the House of Commons at Ottawa was the Lethbridge member—"Johnny" Blackmore.

Now while all this political history was being written around her son in Alberta, a little "Mormon" mother, typical of those strong, God-fearing pioneer women who have played such a large part in the "Winning of the West," was visiting a married daughter in Moab, Utah. She was mighty proud, of course, of her son's achievements even though a bit bewildered by it all. Perhaps it fulfilled her dreams for her son for, as Mr. Blackmore says, "It was my mother who gave me my start. I had an accident when I was a small child that left me a cripple. I was ten before I attended school yet long before that mother taught me to read and write, gave me a love of literature and art and music and a faith in God that have been a source of strength and confidence all through my life. Mother worked hard and uncomplainingly during those early days of pioneering in Canada and she taught her children the lessons of thrift, of patience, of devotion to duty. She always taught us to work faithfully at our tasks without thought of reward. Cherish virtue, was another of her teachings. In such an environment I was raised and now looking back I realize what all this homely guidance has meant in my life," said the town schoolmaster who overnight became a celebrity in the political life of Uncle Sam's northern neighbor.

Mr. Blackmore was raised in the Cardston district going through the public and high schools and then to the University of Alberta. He received his B. A. degree from Alberta majoring in education. He entered the teaching profession making a

marked success in the field. Early in the life of the new Canadian party he came out as a strong advocate and being an able platform man, a close student of economics and public affairs and possessing a friendly personality he quickly rose to a position of prominence.

He married Miss Emily Woolley, daughter of Mr. and Mrs. Leo Woolley of Raymond, and formerly of Utah, and they have nine children, four sons and five daughters. When Mr. Blackmore goes to Ottawa he will meet Miss Agnes Macphail, distinguished member of the Reorganized Church of Jesus Christ of Latter-day Saints and an outstanding Canadian woman. Miss Macphail was the first woman elected to the Canadian parliament. That she has been a success in the eyes of her constituents is revealed by the fact she is now entering on her 15th year in the house. She is an able and challenging speaker, witty in debate and possesses a clear, flexible mind. Her unfailing humor has helped her greatly during her long public career. Miss Macphail has often spoken in the United States and was the first woman representative from Canada to the Assembly of the League of Nations at Geneva. She served with distinction on the Disarmament Committee of the League. Prison reform in the past few years has found in Miss Macphail an outspoken champion.

It is a singular coincidence that these two members of a similar faith, one living in the east, the other in the west, should be neighbors in parliament. But destiny plays some strange and unexpected tricks. Both have pronounced leanings to the cause of the common man and to that humanitarian outlook seeking better world understanding and a lasting peace based on Christian principles.

MIDNIGHT SNOW

By Carlton Culmsee

Like a parent tip-toeing about breathlessly,
Erecting a glittering miracle of tinsel,
The storm is coating all the dingy roofs
And dead gray ground with snow.

The smoke from the chimneys dwindles,
Grows thin, becoming at last only a faint breath
Of warmer air from coals pulsing in gray ashes.
Stoves and furnaces creak softly as they contract.
People are sleeping soundly in the relief
That comes when the elements have ceased contention
And have decided what to do.

And the snow deepens with infinite care and quiet,
Preparing the glee of snowballs and coasting hills for the children.
A promise of summer moisture for the farmers,
And a cleanly beauty that enriches all
When they first look out at the snow that came by surprise.

Destiny

By Grace Jacobsen

A Pageant in Three Scenes

Scene I. The Origin of Woman.
Scene II. The Mission of Woman.
Scene III. The Destiny of Woman.

PROLOGUE

Some sacred music creating an atmosphere of loneliness and uncertainty.

Stage Setting: The stage is arranged to depict a rugged earth scene, or a dreary world. If desired, a green tree, a wild flower, may relieve the barrenness. A rustic bench stands in the right corner partly concealed by vines and wild growth. As the curtain is drawn a lady dressed in pale lavender, or orchid robe enters (left) and wanders over the stage in a bewildered confused attitude.

(Reader stands in right front of stage, and proceeds.)

"Lady, whence comest thou to this desolate earth region? Perhaps thou art returned from traveling in a far country, and hast forgotten thy home so changed since thy going, or is it a land unknown to thee for thou art troubled, afraid and uncertain of thy foot-steps."

Her Answer (Duet): "I'm a pilgrim and I'm a stranger." (L. D. S. Hymn Book, page 414.)

Reader: "Yes, truly thou art a pilgrim and a stranger, wandering in an unknown land, but not aimlessly, nor without purpose. Listen, gentle lady, and I will tell thee whence thy coming, why thy coming, whither thou art going. All these stages of thine existence are gloroius in the plan of thy Heavenly Father, and designed for thine exaltation in His kingdom. The memory of thy yesterdays are obscured from thy recollection, but through revelation from on high, given in these latter days, a knowledge of thy former state has been made known.

(Quartet) First three verss of O, My Father."

Reader:

"In counsel the Gods were assembled
The universe listened and trembled;
For out of the atoms of infinite space,
A terrestrial new world was to roll into place
To fashion for man a mortal probation,
Surrounded by matter of temporal creation.
There to take on a body of flesh and bone,
Uniting the eternal spirit as one.
Their mission completed, salvation won
A plan of redemption was now made known.
Then Satan in his pride, laid bare
His evil mandate to ensnare
The souls of men by force of skill,

And hold them captive to his will.
The glory mine, the throne of light
I claim for recompense, the right
To rule and reign by might divine,
And count the power of godship mine.
A murmur then of discontent,
Resounded through the firmament,
Then heaven's gate was opened wide
And through its portals side by side
Went Satan and his hosts who fell,
With him to outer darkness—hell."

Music. (Loud thundering chords from the organ, bass horn, cello or other instrument representing the expulsion."

Reader resumes:

"Then Jesus spake, 'send me, I go,
I wish to do thy will to know,
Sustain me Father, help me through;
That I may to the trust prove true.'
His offer pleased the gracious Lord,
And was accepted at his word.
Then loud Hosannahs rent the air,
And you, fair lady, you were there,
And raised your voice amid the throng,
In poem of celestial song.
Rejoicing for the hour of birth,
Upon the new created earth.
And joined the ever flowing tide
That people of God's dominions wide.
Though rugged vale and mountain wall
Made thus by Adam's tragic fall,
They'll be redeemed in His own way,
Hold fast thy faith until that day." (Curtain)

Scene II

Home Interior

(Curtain rises. Young man enters right stage, young lady enters left. They meet in center stage in lovers' happy greeting.)

(Reader: Genesis 1-27):

"And the Lord created man in His own image, male and female created He them and God blessed them, and said unto them, be fruitful and multiply and replenish the earth, and subdue it, and have dominion over the fishes of the sea and over the fowls of the air and over every living thing that moveth upon the earth. Behold, I have given unto you every herb bearing seed which is upon the face of the earth and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

"There are gifts from thy Father's hand, use them with joy and thanksgiving, rendering unto Him thine gratitude at all times. Pray

always, and walk uprightly before Him, seeking to know His will and keep His commandments continually."

(The couple may now be seated on couch near floor lamps in the attitude of planning their coming wedding, etc.)

Reader continues: "Having reached the age of maturity it is thy duty to enter into the bonds of wedlock, for marriage is ordained of God that thou mayest reach the highest perfection, and that God's purposes might be fulfilled and that the earth might answer the end of its creation, and all things he consummated for the glory of thy Maker.

"Having thus embarked in God's appointed way by the power of his holy priesthood, now given to the earth anew, go forth to this appointed mission. Cleave unto each other. Keep thy vows sacred, falter not in the day of trial that must come to thee to try thy strength and prepare thee for greater things to come. Then the smiles of heaven will be about thee, and sustain thee in all the walks of thy earthly journey. The earth will yield up her treasures for thy needs and comfort. The dream of thy youth will find their fulfillment in the joys of the little kingdom thou shalt found, called home."

The couple rise, and he fondly takes his leave to the left, the lady arranges some books, linen. or fancy work, makes a list of articles for the new home, while reader continues.)

"Having entered the sacred portal of marriage it now becomes thy duty to make a home, preferably in the land of thy fathers and establish it upon the rocks of faith and humility, acknowledging the giver of all in thy stewardship.

"The home is the strength of the nation, the foundation of all organized society, the bulwark of civilization, sobriety and progress. Children are secure in good homes where they may rest in comfort and contentment for upon this great and sacred institution depends the endurance and perpetuity of the future house of character that thou shalt be privileged to shape. The law of order, cleanliness, thrift, art, and cooperation, should be an established virtue, for the happiness and well being of all who dwell therein.

"The physical, intellectual, and spiritual destiny of thy subjects are in thy keeping. Herein lies thy chief appointment. Here thou shalt be the examplar, the teacher, the ever burning flame of inspiration, and the undying embodiment of love."

Scene III

Home

(The curtain rises showing father, mother, children—4 or 5 in number—in the home at evening. The home is well lighted and furnished in modern style. A well filled book case, magazines, etc., are prominent in the furnishing. The father is making out reports, the mother is showing the children pictures and hand craft of other nations.)

Reader: "The days of thy youth, having been spent in the acquisition of knowledge of things as they were, as they are, and as they are to be, having enlarged thy capacity for its intelligent application, it now

becomes thy duty to impart that information to thy household and associates, that they may assist in the spread of truth for the blessing of mankind. Gather from the fields of art, literature, and science, the treasures of the ages, as far as thou art able, that refinement and culture map pervade the home, and appreciation of the world's work foster the spirit of gratitude and the brotherhood of man continually.

(Father and mother lay aside their intellectual pursuits. Father takes Book of Mormon and reads. Mother takes Bible stories and gathers children around her, holds book in the attitude of reading, or a quartet may sing. "I think when I read the sweet story of old, when Jesus was here among men.")

(At last strain mother rises, lays aside book and gets night dresses and prepares children for bed.)

Reader continues: Doctrine and Covenants, Sec. 68. (Reads slowly):

"And they shall teach their children to pray and walk uprightly before the Lord. Teach them faith in God and the mission of His son, Jesus, the Savior of the world. The doctrine of repentance, and baptism, obedience, reverence for things sacred, and the proper observance of the Sabbath day. Loyalty and love of right order and respect for law in all the avenues of life both religious and civil. Tenderness, charity, and love of fellow men in all the world that from the fireside may go forth the future citizens and rulers prepared to carry on the world's work in righteousness, that the earth may cease its mourning and receive the glory that awaits it because of the well doing of its inhabitants." How great is thy responsibility, lady. Thy power is greater than rulers or potentates, and reaches far beyond the boundaries of this world into the realm of eternity. Wilt thou wear the crown now waiting to adorn thee?

(A quartet, duet, or solo sings "Home Sweet Home") Curtain.

(Curtain rises showing an old gray haired lady, thin and worn looking, seated in a rocking chair in a moderately comfortable furnished home, alone, and turning the leaves of the family Bible as the reader continues.)

"The hand of time has turned the chapters of life all too quickly. The years have sped on, the morning and noonday of life have passed, and the twilight thou canst not stay now gathers to enfold thee in its sweet embrace and now the lines of the poet clutch thy heart with deep and poignant meaning,

"Backward, turn backward,
O time in your flight.
Make me a child again,
Just for tonight."

Thy wish is granted

(Lady closes the book and lays it on table, lays back in the chair with folded hands as if in sleep. The floor lamp is dimmed at the following lines):

The evening shades are falling,
And her life work now is done.
And she hears again the children,
And she names them one by one.

Longing fills her heart unceasing
Could she once again enfold,
Each loved form in fond caresses,
As she did in days of old.

There is just the ache of loneliness,
For the joys that now have flown.
And the past with all its offering,
Can never more be known.

It is God's will, lift up thy heart.
Thy mission is complete
And in his loving care repose,
Thyself in resignation sweet.

(Lady rouses, still sitting she wipes a tear, then raises her head and smiles as if satisfied with the inevitable.)

Reader continues: "Lady, thy life has been wonderful, thou hast accepted the gift of thy father as the pearl of great price, and magnified with the fabric of daily life. Thy course has been charted according to His word, and the promised reward is now at hand. It is the greatest gift of eternal life, where thou shalt reign in thy father's house with thy companion, and people other worlds even as thou hast peopled this world, united with thy loved ones for all eternity. His unfailing love will sustain thee now and thy petitions be heard and answered."

(Lady rises now and rather feebly totters as if faint and uncertain clutches the chair, desk, or other piece of furniture, while the reader continues):

The way is dark, my Father. Cloud on cloud
Is gathering thickly o'er my head, and loud
The thunders roar above me. See I stand
Like one bewildered! Father, take my hand,
And through the gloom
Lead safely home
Thy child.

(Looks out of window, raises blinds or curtain):

The day goes fast, my Father, and the night
Is drawing darkly down. My dimming sight
Sees ghostly visions—fears, a spectral band
Encompass me. O, Father, take my hand,
And from the night
Lead up to light
Thy child.

(Goes toward chair):

The way is long, my Father, and my soul
Longs for the rest and quiet of the goal,
While yet I journey through this weary land,
Keep me from wandering. Father, take my hand

Quickly and straight
Lead to Heaven's gate
Thy child.

(Sits):

The path is rough, my Father, many a thorn
Has pierced me; and my weary feet, all torn
And bleeding, mark the way. Yet thy command
Bids me press forward. Father, take my hand.
Then safe and blest,
Lead up to rest,
Thy child.

The throng is great, my Father. Many a doubt
And fear and danger compass me about,
And foes oppress me sore. I cannot stand
Or go alone. O, Father, take my hand,
And through the throng
Lead safe along
Thy child.

My cross is heavy, Father. I have borne
It long, and still do bear it. Let my worn
And fainting spirit rise to that blest land
Where crowns are given. Father, take my hand,
And reaching down
Lead to the crown
Thy child.

(Reader):

The Gracious Answer

The way is dark my child, but it leads to light
I would not always have thee walk by sight;
My dealings now thou canst not understand.
I meant it so; but I will take thy hand,
And through the gloom
Lead safely home,
My child.

The day goes fast, my child. But is the night
Darker to thee than day? In me is light!
Keep close to me, and every spectral band
Of fears shall vanish. I will take thy hand.
And through the night
Lead up to light,
My child.

The way is long my child. But it shall be
Not one step longer than is best for thee;
And thou shalt know, at last, when thou dost stand
Safe on the goal, how I did take thy hand,

And quick and straight
Lead to heaven's gate,
My child.

The path is rough, my child. But oh! how sweet
Will be the rest, for weary pilgrims meet,
When thou shalt reach the borders of that land
To which I lead thee, as I take thy hand,
And safe and blest
With me shall rest,
My child.

The throng is great, my child. But at thy side
Thy Father walks; then be not terrified,
For I am with thee—will thy foes command
To let thee freely pass; will take thy hand,
And through the throng
Lead safe along,
My child.

The cross is heavy, child, yet there was One
Who bore a heavier for thee—my Son.
My well beloved. For Him bear thine, and stand
With Him at last; and from thy Father's hand,
Thy cross laid down,
Receive a crown,
My child.

(The lady by this time is reclining far back in her chair, eyes closed. Two small children dressed in white enter L. & R. and smooth back her gray hair and put a crown on her head. A strain of soft music is heard and the curtain closes.)

DISTANT LIGHTS

By Mary Hale Woolsey

Here linger I, upon a hill,
As night comes down
And drops a darkening robe of gray
To cover vale and town.

For these I watch: the friendly lights
That one by one appear
To make the travelers' homeward way
More safe and clear.

Last night, a storm swept o'er the vale,
And hid from view
All lights except the ones close by.
Yet all the time I knew

That all along the distant roads
The lights were shining still!
What matter that the way seem dark
From this far hill?

This thought keep I, within my heart:
That there will be
Always, though dimmed by fog and storm,
A light ahead for me.

Mother's Aid

By Ruth McQuarrie Penrose
Director Mothers' Aid, Salt Lake County

THE welfare of children is the basic objective of all social legislation. However, until recent years, laws pertaining especially to children provided only for institutional care and correction of the homeless and delinquent child. Very little attention was given to the preventive field until the public became aware of some of the causes of the ever-increasing evils of dependency and delinquency. Efforts were made to discover ways and means to meet the situation. Juvenile Courts, Mother's Congress, Hull House and other interested groups made extensive investigations. It was found that many widowed mothers left with young children and no means of support were often obliged to leave their families unsupervised to go out and earn a meager living. These mothers resided in crowded and undesirable districts where rent was cheap. Wages to unskilled workers were inadequate. This losing economic battle resulted in broken health, and often in the death of such mothers. These situations accounted in a measure for the ever-increasing number of dependent children.

IN 1909, President Theodore Roosevelt called the first White House Conference on the care of the dependent child. The outgrowth of this first conference was that Mothers' Assistance laws were enacted in many states, and the United States Children's Bureau was established.

The assembled delegates at that first conference concluded that the welfare of a state depends upon the quality of its citizens; and that "homemade" children cared for by their own mothers have a better chance to become healthy normal citizens. Home life being the finest product of civilization, it thereby becomes the duty of the state to conserve the home as its most valuable asset whenever factors other than the improper guardianship of the parent threaten its destruction. Aid for children in their own homes is not only a welfare measure but an economic one also, as it has been proven that it is actually cheaper in dollars and cents to maintain children in their own homes than to support them in institutions.

Similar conferences have been called every ten years by the President of the United States. In 1919, President Woodrow Wilson called the second White House Conference which resulted in expanding and improving mothers' assistance laws throughout the country.

In 1929, President Herbert Hoover called the third conference, known as the "White House Conference on Child Health and Protection" which convened in 1930. "The Children's Charter" came out of this third conference, also "findings" and "recommendation" which were widely studied. This conference together with the subsequent economic depression spurred greater action in the preventive field and more far reaching aid for the nation's children.

MOTHERS' AID IN UTAH

PUBLIC Support of Dependent Widowed Mothers, commonly known as the "Widow's Pension Law" was passed by the Utah State Legislature in 1913. At first the Juvenile Court administered this law; later the responsibility of administration was transferred to the Board of County Commissioners.

This law has been amended several times. In 1933 it was made definitely a Mothers' Aid Law. The definition of "widow" was changed from "widowed by death" to a Mother who has been left with young children and no means of support regardless of the cause. If the father be dead, has deserted, been divorced or is incapacitated to earn a living, and is in a mental, physical or penal institution, the mother is eligible for this aid to support her young children.

The Mother's Aid Law is classed with the child welfare group of laws and is in the preventive field—aiming to prevent children, thus aided, from becoming delinquent by keeping the mother at home with her children while they are very young.

The Social Security Act in Title Four is extending and strengthening the aid to dependent children in every state and will, when a state qualifies for such aid, take the place of the mothers' aid law and will be termed "Aid to dependent children."

"PUBLIC AID TO DEPENDENT CHILDREN"

Title Four of the Social Security Act authorizes federal financial assistance to States for care of their needy dependent children. A state, in order to qualify for such federal aid must submit a plan of child-care to be approved by the *National Social Security Board.* Any plan to be approved must:

1. Be state-wide.
2. Provide for financial participation by the State and County.
3. Provide for state administration or supervision of administration.
4. Provide for a fair hearing before the State Board if a claim is denied to an applicant.
5. If there be one child in the family, the allowance for such child shall not exceed $18.00 per month. If there be more than one child the allowance shall not exceed $12.00 for such other dependent child or children.
6. The County Welfare Board will report to the State Board of Public Welfare. The State Welfare Board will report to the Federal Social Security Board.
7. The term "dependent child" means a child under the age of sixteen who has been deprived of parental support by death, desertion, divorce, physical or mental incapacity of a parent, and is living with his father, mother, grandparent, brother, sister, stepfather, stepmother, stepbrother, stepsister, uncle or aunt, in a place of residence maintained by one or more such relatives as his home.
8. The term "aid to dependent children" means money payments with respect to a dependent child or dependent children.

Notes to the Field

TEN MINUTES—THEY'RE YOURS

By Ida Peterson Beal

ABOUT six years ago at the Mc Cune School of Music one of the first departmental meetings of the Choristers and Organists was held. It was most gratifying to see the large number present, and their manifest interest and enthusiasm in the problem of improving the singing in the Relief Society. Many choristers gave helpful suggestions as to how they had met the need long felt by them for this training. Their principal complaint at this meeting was that heretofore, there had been no time given to the choristers for practice, and no special recognition of their duties. They spoke in apologetical terms of their calling, and seemed to have very little faith in their own abilities.

Such a condition, and frame of mind, was not helpful to them. How could they under such conditions be stimulated to do the fine constructive work they were capable of doing? Time, in the meetings of the Relief Society, should be set aside for the use of the choristers. Ten minutes in each meeting for practice was all they asked for.

Upon knowledge of this request, the General Board of the Relief Society very readily gave consent, and ten minutes were given to the choristers and organists in the regular meetings, except the first Tuesday. The presidents of the Wards were urged to give this period of the meeting to the choristers. They in turn were to use it and to demonstrate what they said they could do in building up better singing in the different Wards.

Now then the question is, What are you doing with these ten minutes? The president of the Ward expects you to use the time profitably. Here are some suggestions: Always have something definite and purposeful in mind, also the technique you would use to arouse enthusiasm and interest in good singing. Be well prepared. Be enthusiastic. Have your hymns selected for the practice. Give a *brief* talk on the hymn, its background and purpose, marks of expression, tempo, and any other features you wish to emphasize. Urge the Sisters to learn the words as they convey the message. Go forward with your practice, use your baton, and have a spirited, enthusiastic rehearsal. New hymns can be learned and the old ones improved through a better understanding and an appreciation of them. This period will lend itself to the development of fine hymn singing which is such an important factor in all our meetings.

For convenience and comfort during this period, it is suggested that the Sisters remain seated.

You asked for these ten minutes—now use them profitably. Development of choruses will be discussed in a later article.

It is your privilege to lead in an awakened appreciation of good music and its wonderful contribution in all of our services.

Make the members feel that they are individually important and that their contribution musically is needed in each meeting.

Guide them to the understanding that *without practice there can be no*

interest and without interest there can be no progress."

These ten precious minutes are yours! Use them well.

RELIEF SOCIETY HOME READING PROJECT

NOTHING has ever been suggested by the General Board which has met with a more general response than the Home Reading Project, with the Scriptures as the text. The vast amount of material presented in the first plan was not fully grasped until it was fairly undertaken. With the realization of this fact, it was decided to recommend the Old Testament for the first year. This was not time enough to make a thorough study of the rich material, and a request was made from so many Relief Society organizations that another year be allowed for this. Yielding to the will of the majority, the General Board decided to continue the reading of the Old Testament for the Relief Society year of 1935 and 1936.

The Relief Society sisters are to be congratulated on the remarkable success with which they have conducted the Project during the past year. The extent of their efforts is felt in every community. It is to be hoped that the current year will be equally fruitful, that added treasures will be found in this "storehouse of ideals;" that the historic data, the literary masterpieces, and the wealth of spiritual truths will enrich the lives of our people.

The subjects for the Teachers' Topic have been taken from the Old Testament with the hope that these two educational features in Relief Society might aid each other. For the years 1936 and 1937; 1937 and 1938, the New Testament will afford the material for the Project, the Theological Lessons and the Teachers' Topic. If the sisters of Relief Society know of the program in advance it will enable them to plan their courses to the best advantage.

TIME OF RELIEF SOCIETY LESSON PUBLICATION

IN response to many requests the advance lessons for the Relief Society courses were published beginning with the May 1935 issue of the *Relief Society Magazine.* This early publication of the lessons has been of some benefit, but an actual tryout of the plan has demonstrated that the disadvantages far out-number the advantages. Much confusion has resulted, and it has been impossible for the office to supply the "lost issues" of the Magazines containing the lesson outlines. It has, therefore, been decided to publish a prospectus of the lesson courses in the June, 1936, Magazine, and the lesson outlines to begin as in previous years, in the August issue.

LEADERSHIP WEEKS

DUE to the courtesy and fine cooperation of the Brigham Young University, of Provo, Utah, and the Ricks College, of Rexburg, Idaho, the Relief Society will participate in the Leadership Weeks of these fine institutions of learning. This is really a marvelous opportunity for Relief Society to get information and inspiration which aids greatly in carrying on the work of the organization.

The Relief Society expects to have two hours each day during the week at the Brigham Young University —from 10:30 to 11:30 a. m. and from 11:30 a. m. to 12:30 p. m. The first period will be devoted to con-

sideration of the formal educational subjects, with the General Theme: "Spiritual Growth Through our Course of Study."

Monday—Spiritual Growth Through Theology.

Tuesday—Spiritual Growth Through Literature.

Wednesday—Spiritual Growth Through the Teachers' Topic and Project.

Thursday—Factors Fundamental in the Development of Spiritual Life in the Community.

Friday—Spiritual Growth Through Social Service.

The Work and Business will conduct its session during the second period assigned to Relief Society, and the following program will be put into effect:

Monday—Mental and Cultural Value of Handicraft, Knitting and Crocheting.

Tuesday—Principles of Design and Color as Applied to Handicraft, Upholstering and Reconditioning Furniture.

Wednesday—Floor Finishing and Coverings, Drapes.

Thursday—Miscellaneous Day—Screens, Trays, Picture Frames, Block Printing, Lighting, etc.

Friday—The Fundamental Purpose of Work Days, Discussion.

Eliza Roxey Snow Memorial Poem Contest

THE committee for the General Board of the Relief Society takes much satisfaction in announcing the result of the annual prize poem contest for 1935.

There were 89 poems submitted, many so excellent that the task of selection was most difficult.

The object of the contest, to encourage women to write and appreciate poetic literature, seems to meet with success and it is indeed gratifying to note the excellence of most of the poems sent in. We trust the same interest will be manifest each succeeding year.

The judges this year were Professor John Henry Evans, educator and writer, John D. Spencer, literary and dramatic critic and Mrs. Elise B. Alder, member of the General Board of the Relief Society.

The first prize was awarded to Blanche Kendall McKey of Ogden for her sonnet "Autumn." Second prize to Beatrice K. Ekman of Salt Lake City, for her poem, "Across The Years."

Honorable mention was given to Sadie Ollerton Clark, El Paso, Texas, for "To My Mother," to Mabel S. Harmer of Salt Lake City for "My Foster Child" and to Ethellyn Jones of Boise, Idaho, for "The Lonely One."

We congratulate the successful authors and thank them and all who contributed to the contest. We are also deeply indebted and grateful to the judges for their assistance.

Annie Wells Cannon,
Julia A. F. Lund,
Rosannah C. Irvine,
Lottie Paul Baxter,
Mary C. Kimball,
Poem Contest Committee

Notes from the Field

By Julia A. F. Lund, General Secretary

Cottonwood Stake

COTTONWOOD Stake is especially proud of its Maternity Hospital, which was founded a little more than ten years ago, under the direction and supervision of the Relief Society of Cottonwood Stake. It is located at 414 East 56th South Street, Murray, Utah, away from the busy din of a much traveled thoroughfare. The institution owes much of its success to the fine supervision, executive ability and untiring efforts of the women directing it. At present Sister Lovina H. McMillan, president of the Cottonwood Stake Relief Society, and her board members, are supervisors of the institution, with the first counselor, Lyle M. Berry in charge.

During the past year there were two hundred and twenty-one births, with three sets of twins. More than two thousand children have been born in the institution. Patients from all parts of Utah and some from Idaho, Colorado, Nevada and Wyoming have patronized it.

During the past year, two hundred and forty new articles were made, in addition to mending and repairing articles necessary in the hospital. This was accomplished at the Work and Business Meeting of Relief Society. The sisters also put up seven hundred quarts of fresh fruits, jams, pickles and relishes for use in the hospital.

The public clinic in connection with the hospital has successfully served mothers in the work done among the pre-school children. Following the close of the hospital clinic the work was carried on in the City Hall by Murray City. The Salt Lake County Health Department has cooperated splendidly in providing the nursing service. The clinic is held on the first and third Thursday of each month, and funds from the Relief Society are provided through the Wheat Trust Fund. The clinic has been of inestimable value to the mothers of the community, and during the last year conducted examinations of 120 children, 66 new babies, and gave 368 physical examinations.

Following the suggestion of the General Board the Relief Society instituted a Stake Library, which was organized and conducted by Sister Jane P. Bowers of the Stake Board, who is also the librarian and Magazine Agent. This work is conducted each month through regular classes in the Union Meetings. The newest methods of handling library work are being studied and given to the sisters.

The Relief Society of the stake is very much pleased with the Project. The stake board purchased Aids to the Project enough to provide each pair of Visiting Teachers with a copy, and in some of the wards enough copies were given so that each Relief Society member might have one.

North Weber Stake

A MOST interesting project was put into effect by the North Weber Stake. This took the form of a remodeling school sponsored by the Home and Community section of the Wilson Farm Bureau, with the Wilson Ward Relief So-

ciety cooperating. The school was conducted two days a week for three weeks. It included practical work of cleaning, pressing, cutting and sewing, as well as part of the time being given to a discussion of possibilities of remodeling, workmanship, finishes, color, line, design and pattern alterations. Local leaders secured several long work-tables, and sent their own machines to the ward hall for public use during these classes. Two women were appointed each work day as hostesses to take charge of the work program, to make arrangements for luncheon and entertainment of the young children while their mothers were at work. Two trained demonstrators coming from the Utah Agricultural College were unable to take care of the great numbers of women who came, so local women were called to assist. Garments of every description were re-made, ranging from ladies' dresses and coats to children's overcoats and suits.

NORTH WEBER STAKE

St. George Stake

DURING the last year the Summer activity of the St. George Stake was very interesting and profitable, and Winter work started with characteristic spirit and was carried through to a most successful conclusion. The *Magazine* Drive was started with the play as outlined in the Magazine, and the accompanying picture the St. George South Ward in costume, together with the Ward Presidency. On Saturday, June 22, a most delightful outing was held. This took the form of a teachers' convention, though all the members of the Relief Society were invited and participated. The group met at the recreation center in Pine Valley, and more than 260 responded from the eleven wards in the stake. Central Ward, with an enrollment of 17 had 15 present; Leeds Ward with 25, had its entire membership in attendance; while St. George West Ward had 55, and other wards had an excellent representation. At the outdoor amphitheater each ward contributed one number toward the program. Prizes were given to the oldest, the youngest and the longest in service of the Visiting Teachers. Luncheon was served at one o'clock,

ST. GEORGE, SOUTH WARD

and each ward contributed its portion. The afternoon was spent in games, stunts and an impromptu program. Such gatherings as this do much to create the spirit of fellowship among the members, and supply a fine type of recreation.

Ogden Stake

THE following report from the Thirteenth Ward of the Ogden stake is quite characteristic of the whole stake. The lesson work has been conducted in a most interesting and efficient manner under the various ward officers and class leaders. In the Thirteenth Ward a kindergarten class is conducted during Relief Society, and this had made it possible for many of the young mothers to attend and get the benefit of the wonderful lessons and have their children well occupied. Through the efforts of the Music Department a well organized ladies' chorus has rendered music for the meetings, and furnished numbers for the Sacrament service on many occasions. The Visiting Teachers have performed a wonderful work, and are always ready to respond to any call that is made. In this one ward alone 2,059 visits to the homes have been made. The scriptural reading project has been very successfully carried into effect, and 39 books of the Old Testament have been read and short reports given by the members. The quilting committee has donated several fine quilts, and the regular activities of the Relief Society have been very successfully carried through and much social entertainment has been derived through the gatherings.

Logan Stake

JUNE 5th marked the fifteenth anniversary of the Logan Stake Relief Society, and a very delightful entertainment was held to commemorate the occasion. The stake board gave a luncheon honoring the retired

and active ward presidents. All board members and Relief Society presidents of the near-by stakes were invited to be guests, as well as representatives from the General Board. About 60 were in attendance. The party was held in the Logan Second Ward Recreation Hall. Luncheon tables were most artistically decorated with yellow tulips and blue painted daisies, representing the Relief Society colors. Early summer flowers and green were used effectively in the decorations. In the evening all ward officers, class leaders and visiting teachers were entertained. A sacred play in keeping with the Bible Project for the year was presented with appropriate lighting effects and special music. Refreshments were served to about 250 guests.

NORTH CENTRAL STATES MISSION

North Central States Mission

THE St. Paul, Minnesota Branch of the North Central States Mission celebrated Anniversary Day in a most delightful manner. A part of the celebration took the form of a play, as shown in the picture.

Southern States

A VERY interesting and progressive report comes from the Southern States Mission. Following a tour of the mission, Sister Ina Richards writes: "Brother Richards and I have just returned from a most enjoyable trip through the very beautiful State of Florida, visiting the various branches and holding conferences. Our Relief Societies are doing some excellent work. We have a few large organizations in the Florida conference and many small ones, but all doing conscientious, consistent work, and following the full program as outlined for us. It is wonderful to see how our members measure up to the tasks given them. In Miami we have had a very successful year. Not once during the season has the appointed lesson been missed or the teacher in charge been absent. Although we are far out of your reach we are very close to you, and sometimes in the work and literature you send us we almost feel your dear hearts beat. This branch cooperates with Civic Welfare leaders, and while I was

there a number of them were invited to hear something of our work during one afternoon. They were very intelligent, cultured women, about twelve in all, and they asked for our social welfare program. We had a very happy and profitable time together. We are indeed grateful for all fine women who are interested in solving the perplexing problems of our fellowmen. In Atlanta they have recognized us as a social unit and we are able to assist the Ladies' Auxiliary in connection with the Grady Hospital, which is a very large one. Due to this recognition, the lady missionaries spend two hours each Monday distributing library books and some of our own splendid literature.

Emery Stake

SPLENDID work has been done in the Emery Stake on the Project. The office is in receipt of the report of the scripture reading from the Huntington Relief Society as it is rendered in its regular project meeting. The work is put on a fine study basis, using the Aid to the Project as the subject matter for consideration, but much original work on the part of the Relief Society sisters has been added to this. A picture collection has been a wonderful addition. These pictures are the means of demonstrating the spirit of the Books as they are presented. The material is collected from all sources.

The Emery Stake Relief Society held its Annual Day on June 30, 1935, at the Wilberg resort near Castle Dale. The Relief Society members invited their husbands, and the Bishops with their Counselors participated in the pleasant event. Five hundred responded to the invitation. The evening entertainment began with a luncheon at seven o'clock. This was followed by dancing and appropriate games. All voted it one of the most successful gatherings ever held.

Missionaries to depart in the near future for various missions called from Hooper Ward, Weber Stake, and their Relief Society mothers. Top row, left to right: Carl Manning going to Czechoslovakia, Jennie Aldous Manning, Milton G. Widdison, German-Austrian Mission; Lillian Gardner Widdison, Carl Hooper, Australian Mission; Luella Hobson Hooper, Dean Flowers, French Mission; Cora Q. Flowers.

Front row, left to right: Jay Beus, Argentine Mission, Susan Parker Beus; Wendel T. Belnap, Western States Mission, Zina Taylor Belnap; Raymond E. Widdison, Swiss-German Mission; Leah Widdison.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

LOUISE YATES ROBISON - - - - - - - - - - - - President
AMY BROWN LYMAN - - - - - - - - - - - - - First Counselor
KATE M. BARKER - - - - - - - - - - - - - Second Counselor
JULIA A. F. LUND - - - - - - - - - - General Secretary and Treasurer

THE GENERAL BOARD

Emma A. Empey
Annie Wells Cannon
Jennie B. Knight
Lalene H. Hart
Lotta Paul Baxter
Cora L. Bennion
Amy Whipple Evans
Ethel Reynolds Smith
Rosannah C. Irvine
Nettie D. Bradford
Elise B. Alder
Inez K. Allen
Ida P. Beal
Marcia K. Howells
Hazel H. Greenwood
Emeline Y. Nebeker
Mary Connelly Kimball
Janet M. Thompson
Belle S. Spafford
Donna Durrant Sorensen

RELIEF SOCIETY MAGAZINE

Editor - - - - - - - - - - - - - - Mary Connelly Kimball
Manager - - - - - - - - - - - - - - Louise Y. Robison
Assistant Manager - - - - - - - - - - - - - Amy Brown Lyman

VOL. XXIII JANUARY, 1936 No. 1

EDITORIAL

Ring in Peace and Fellowship and Love

AS the New Year dawns and the Old passes into history, we look fondly back on 1935 realizing that it has been a wonderful time in which to live. We have enjoyed all that science has given in the past few years, such gifts as would seem impossible were we not enjoying them—radio, electricity, central heating, luxurious travel—one wonders what more the future can bring. Yet with all these material blessings, the world is not advancing morally and spiritually as it should. A thoughtful writer pertinently says:

"Ways for killing time and killing human beings have multiplied greatly in number and efficiency. There has been no increase in thoughtfulness, intellectual and moral independence, or rational self-determination. Great sums are raised for education and other forms of charity, but the result is not an increase in the proportionate number of rational self-respecting and self-determining human individuals. The opportunities for the individual to spend his time and energy and means are ever multiplying, but his capacity to make use of these opportunities wisely shows no increase."

As the year closes we see nations preparing for war. People look into futurity fearfully, dreading what it may bring, for there is unrest, widespread fault-finding and disployalty everywhere.

There is need for a renassiance of the old-time virtues of peace, loyalty, good-will, brotherhood and love. So as we peer into the future, we hope 1936 will bring peace to warring nations, a spirit of helpfulness among individuals and nations, an increase of individual and national unselfishness, a spirit of building up rather than tearing down, of giving a helping hand, of dwelling upon people's virtues rather than magnifying their weaknesses.

May the New Year bells ring in a year of peace and fellowship and love.

The Fundamental Purpose of Our Work Days

WE fear that many in their pleasure in mental activity are losing sight of the primary purpose of our work sessions. While we appreciate the excellent cultural departments which many of the organizations have inaugurated for their Work and Business periods, we call attention to the fact that the origin of Work and Business in our Relief Society was to care for those who were in need.

It is a desirable thing to gain skill with the hands. It is an art to be able to fashion artistic clothing and to make things that are useful and beautiful. Through our organization many women have become expert quilt makers, have learned to make most beautiful rugs, flowers, cushions, luncheon sets, etc. Surely learning to do and execute such work is valuable. Let us not in our joy in mental activities lose sight of these things.

Recently in one of our wards an excellent cultural lesson was given on Work and Business day, but when the Relief Society meeting closed the women met little children going home from school who were cold and very poorly clothed. One little child had no coat, although the day was very cold, and her little hands were blue from lack of clothing and possibly not enough food. Would not these women have found more joy in preparing warm clothing for these little ones?

We feel that this is the first requirement of our Relief Society and that cultural lessons must come on work days only when motherless children, or any children for that matter, are properly clothed. We cannot afford to let our children be humiliated by going to school in ragged clothing.

There is an instance of a sweet young girl 15 years old who was trying to care for five motherless children. She was invited out with the Girl Scouts. One of the requirements was for each girl to wear a warm coat on this ocassion. She came to our Relief Society to show us the very ragged lining of her coat and said she would be embarrassed to take it. She had worked for a woman who gave her enough material to line her coat, but she did not know how to put the lining in. To help in a situation like this is the first call for Work and Business days in Relief Societies.

Our program if carried out gives rounded development. Let us follow it and never become blind to the needs of the poor or deaf to their cries.

Resolutions

WHEN the New Year dawns people try to "turn over a new leaf." They make many resolutions. Alas, many of them die in the "borning." Were these good resolutions kept, what a transformation there would be in people's lives.

One time David Farragut asked, "Would you like to know how I was enabled to serve my country? It was all owing to a resolution I formed when I was ten. My father was sent to New Orleans to look after the treason of Burr. I accompanied him as cabin boy. I could swear like an old salt. I could drink as stiff a glass of grog as if I had doubled Cape Horn. I could smoke like a locomotive. I was great at cards and was fond of gambling in every

shape. I was very proud of these achievements, but one day my father called me to him and said, 'David, what do you intend to be?' 'I mean to follow the sea,' I answered. 'Follow the sea,' repeated my father? 'Yes, be a poor, miserable, drunken sailor before the mast, kicked and cuffed about and die in some fever hospital in a foreign clime.' 'No, father,' I said proudly, 'I will tread the quarter deck and command as you do.' 'No, David, no boy ever trod the quarter deck with such principles as you have and such habits as you exhibit. You will have to change your whole course of life if you ever become a man.' I then formed a resolution and from that time on I never uttered another oath, never drank intoxicating liquors and never gambled."

And so this boy who was headed for destruction, through the talk with his father and the resolutions then formed, became a great man in history. Would that many other boys and girls would form similar resolutions and cease drinking, swearing, smoking and gambling.

These evils are on the increase and all parents should do everything in their power to restrain their children from becoming addicts to liquor and tobacco and forming habits that will lead to their eventual ruin.

"Star Dust"

ANNA JOHNSON, the author of "Echoes" and "Oriental Rhymes," has just gotten out a new book "Star Dust." This volume is dedicated to Ruth May Fox and is a friendship book. It has a lovely thought for every day in the year.

Scattered throughout the book are numbers of blank pages where thoughts and quotations may be jotted down.

We quote some lovely lines from this book.

"Rejoice in the beauty of sunrise,
When light is beginning to shine.
Throw open your heart to the splendor
That flashes a message divine."
Nature.

"Pure thoughts are true and silent friends
That cheer our lonesome hours.
They smile from gardens of the soul
Like dainty bright-eyed flowers.
While other things grow commonplace
And fancies drift apart,
We'll find good thoughts are company
That cheer the aching heart."
Good Thoughts.

Congratulations

ON December 9, 1935 Sisters Minnie Horne James and Cornelle Horne Clayton, twin daughters of Mary Isabella and Joseph Horne, celebrated their eightieth birthday. Their daughters gave them a reception at the home of Mrs. Minnie Horne Whitney. Hundreds of their friends had the privilege of calling and extending greetings to these fine women who have always been exemplary in their lives and ac-

tive in Church activities. They have demonstrated how lovely it is to grow old graciously.

May their future years be blessed with health of body, peace of mind and joy in the association of their family and friends.

TO ELIZA R. SNOW

By Elsie E. Barrett

DEAR FRIEND! we still hold loving thoughts of YOU,
You were so brave.
In service to your Faith, both tried and true,
You freely gave.
You climbed with quiet grace the darkened ways,
A shining light.
You sang your way to hearts those somber days
With Soul contrite,
And now each year on chains of eulogy
We string our thoughts and clasp with memory.

You've found Immortal youth through precepts dear
In realms above;
But who can say your Spirit is not near
To feel our love.
You've gained the rest and peace that passeth pain,
Left earthly dross;
Your Father knows you did not live in vain,
You bore your cross.
Sometime, somewhere what's YOU will reunite,
Eternal progress shown by God's own light.

Our tears are dried, dear one, we'll thankful be
That we on earth
Walked roads with you, knew love and loyalty.
Your Heavenly birth
Has guided you to higher tasks, each dream
Will be fulfilled.
You lived and served for deathless things, supreme
Divinely willed.
You left a righteous heritage so vast,
That lives and grows and will forever last.
No more earth's shadowed places, in His Glory
Your SOUL must thrill to LOVE'S ETERNAL STORY.

Lesson Department

(For First Week in June)

Theology and Testimony

LESSON IX

THE WESTWARD MIGRATION

1. *The Critical Period.* The death of the Prophet Joseph Smith brought about the first disorganization of the Presidency of the church. Although the revelations were very clear concerning the matter of succession, yet the saints had given but little thought to such a contingency, and therefore many of them were greatly confused when the problem actually confronted them. In a revelation given to the apostles some nine years earlier, the Lord declared that "The twelve traveling councilors are called to be Twelve Apostles, or special witnesses of the name of Christ in all the world—thus differing from other officers in the church in the duties of their calling. And *they form a quorum equal in authority and power to the three presidents* previously mentioned." (D. & C. 107:23, 24)

2. At the time of the martyrdom most of the apostles were absent on missions; only two were at home and one of these was seriously injured. Immediately upon receiving word, those who were away hurried back to Nauvoo. For several years prior to this time, Sidney Rigdon, first councilor to Joseph Smith, had made his residence at Pittsburg, Pennsylvania, contrary to the wishes of the Prophet and the commandment of God. (See D. & C. 124: 108-110). But as soon as he learned of Joseph's death, he also hastened to Nauvoo, arriving there on the third of August, about three or four days ahead of most of the apostles.

3. Doubtless hoping to have a leader appointed before the apostles arrived, Sidney Rigdon called a meeting in the forenoon of August 4, 1844, and offered himself as guardian for the church. He spoke at great length in favor of this proposal. Another meeting was held in the afternoon, with the same object in view. Elder William Marks, president of the stake, announced a meeting for August 8, although Sidney Rigdon wanted it called for the 6th. This was indeed fortunate, for President Young and several of the apostles did not reach Nauvoo until the evening of the last-named date, namely August 6.

4. In the forenoon of the appointed day, August 8, a great throng of people gathered in the grove near the temple. Sidney Rigdon took up his position in a wagon about two rods in front of the stand and spoke for nearly an hour and a half. He again proposed himself as guardian of the church, but the longer he talked, the less the people appeared willing to receive him. President Young spoke briefly and announced that the meeting would be continued at two o'clock in the afternoon.

5. At the appointed time the multitude returned. President Young addressed the assembly with frankness and great power, declaring that the apostles had been appointed and ordained to bear the Keys of the Kingdom of God in all the world. He said he did not want to bias the saints against the claims of Sidney

Rigdon, and urged them to vote precisely as they felt. It was upon this occasion, according to widespread testimony, that Brigham Young was transformed into the likeness of the slain prophet—voice, person and manner.

6. When the question was put to the assembly as to whether or not they were willing to sustain the apostles as leaders of the church, the vote was unanimous in the affirmative. Thus from the time of the Prophet's death in June of 1844, to December of 1847, the Twelve Apostles with Brigham Young at their head, constituted the presiding council of the church. On the 15th of December, 1847, Brigham Young was sustained as President of the church. This was done at Winter Quarters after his return from the memorable pioneer journey to the Rocky Mountains.

7. *Persecution Continued.* The murdering of the Prophet and his brother, Hyrum, merely had the effect of intensifying the determination of the enemies of the church to wreak their fiendish passions on its entire membership. The Prophet had foreseen this, for in an address to the Nauvoo Legion, delivered near the Mansion on June 18, 1844, he said: "It is thought by some that our enemies would be satisfied with my destruction; but I tell you that as soon as they have shed my blood, they will thirst for the blood of every man in whose heart dwells a single spark of the spirit of the fullness of the Gospel. The opposition of these men is moved by the spirit of the adversary of all righteousness. It is not only to destroy me, but every man and woman who dares to believe the doctrines that God hath inspired me to teach to this generation." (*History of the Church,* Vol. VI, p. 498.)

8. Doubtless the enemies of the Prophet thought that when he and Hyrum were put to death, the church would come to a sudden end. Therefore, when they witnessed the installation of new officers and the determination of the membership to carry on, their anger was rekindled and they turned their wicked attention to the people as a whole. A campaign to incite public opinion against the church was launched in several unfriendly papers. The saints were charged with theft, immorality, disloyalty to county, and nearly every crime in the criminal calendar. Schemes were launched to provoke the saints to retaliation. The homes of scattered members were burned and the families seriously harassed and mistreated. Meantime the Governor permitted these merciless attacks to go on unrestrained.

9. Finally, of course, the breaking point came and the saints were notified by a committee that they were expected to move from the state of Illinois. Counter proposals were of no avail, and eventually, under threats of armed force, the demand was acceded to.

10. *Migration to Winter Quarters.* Departure from Nauvoo began in the early part of February, 1846. At this season of the year, the great Mississippi was covered with ice and the weather was altogether unfavorable to travel; but in the face of these untoward conditions, a large contingent of the saints moved across the river and camped at Sugar Creek, a few miles within the state of Iowa. It is recorded that during the first night of the encampment here, nine infants were born. The company remained at this place for nearly a month, receiving reinforcements and organizing for the journey ahead. By this time there were four hundred wagons, many of them

poorly covered, and with insufficient teams to permit of more than extremely slow travel. The roads too were nearly impassable due to heavy rains and the clay-like nature of the soil.

11. At the outset of the journey, one hundred men were sent ahead to improve the roads and to locate places where crops might be planted and houses be built for the temporary use of the stream of slowly oncoming saints. Such a site was selected on the east fork of Grand river, one hundred forty-five miles west of Nauvoo, and named Garden Grove. Land was cleared, fences were put up, roads were improved, fields were prepared for cultivation, wells were dug, houses were built, and thus a village magically rose in the midst of the wilderness.

12. Another such resting place was established at a locality named Mount Pisgah, twenty-seven miles west of Garden Grove. Here seven thousand acres were fenced and made ready for cultivation. It should be observed that to the lasting credit of these pioneers *they were willing to plant that others might reap.* Such unselfishness, such devotion to the cause of human brotherhood, is probably without a parallel in the history of mankind.

13. Some four months after the departure of the saints from Nauvoo, the vanguard of the company began to arrive at the east banks of the Missouri river, not far from Council Bluffs, an outpost of civilization. Daily arrivals soon swelled the company to nearly five hundred wagons.

14. It was the original intention of President Young and the apostles to send a strong contingent of able-bodied men to the Rocky Mountains that season to build houses and plant crops preparatory to the arrival of the body of the saints. The main company, however, had been compelled to travel very slowly because of its unexpectedly large size, and just now it had been weakened by the request of the government for five hundred volunteers for the war with Mexico. Because of this, it was decided to postpone the Rocky Mountain project until early the following spring.

15. Accordingly, a decision was reached to remain at the river for the winter. Permission was obtained from the chiefs of the Pottawattamie Indian tribes to build temporary quarters on the west bank of the river. Here a site was chosen and named Winter Quarters. Houses were built; a council house, for the holding of meetings, was constructed; a grist mill was put up; and the area was improved generally. The object was doubtless as much to keep the people busy as to provide for their convenience. In spite of these efforts, however, there was much suffering arising perhaps chiefly from improper food and congestion of living quarters. The arrival of springtime was most welcome.

16. *Onward to the Valleys.* Preparation for the journey westward went steadily forward throughout the winter. Sturdy, able-bodied men were selected for the journey—uncomplaining, fearless men, who had already proved their integrity to the cause of truth. On the 14th of January, 1847, the word of the Lord came to President Young giving instruction for the organization of the Pioneer company and its guidance to the West. (See D. & C. 136)

17. Some seven weeks later, namely, April 5, 1847, the first contingent left Winter Quarters and shortly thereafter went into temporary camp some forty-seven miles to

the westward slightly beyond the Elkhorn river. Within the next few days, several other contingents concentrated at this place and on the 14th of April the entire company was organized for its unparalleled trip to the Rocky Mountains. The total number of people was one hundred forty-seven, of whom three were women and two were children.

18. In addition to the organization just mentioned which was designed chiefly to facilitate travel, a military organization was also effected, with Brigham Young as lieutenant-general; Stephen Markham, colonel; John Pack and Shadrach Roundy, majors.

19. The route of travel was along the north side of the Platte River to Fort Laramie, eastern Wyoming. At this point the company crossed the Platte to the south side and recrossed it slightly to the west of the present site of Casper. The journey continued up the Sweetwater into the drainage of the Green river and thence over the great Basin divide into the headwaters of Bear river. From here onward the company passed through Echo canyon, East canyon, Emigration, and into Salt Lake Valley.

20. The first of the Pioneers reached Salt Lake Valley on July 21, 1847. Others came on the 22nd and still others on the 24th. In harmony with instruction from President Young, who was delayed because of illness, those who entered on the 21st and 22nd sought out a place where planting could begin and a city be built. This was done and plowing was commenced on the 23rd. In the meantime President Young was kept informed of what was being done. Thus on the 24th of July, 1847, as the carriage in which the President was riding drew up in such a position that he could see the valley, he prophetically declared, "This is the Place."

21. The journey from Winter Quarters had consumed almost precisely one hundred days, and the distance traveled was slightly more than a thousand miles. Before the close of the season in excess of two thousand people had reached the valley. A new refuge had been founded—Zion, in the tops of the mountains.

Suggestions for Discussion and Review

1. Why was the period immediately following the Prophet's death the most critical in the history of the church?

2. What do you know of President Young's "transfiguration"? Have you heard anyone testify that witnessed it?

3. Why in your judgment should the Prophet's enemies turn upon the saints after they had slain him?

4. What is the distance from Nauvoo to Council Bluffs? How long would it take you to travel this distance?

5. What do you think of the integrity of a people who would plant that others might reap?

6. Why was it advisable that the people should be kept busy at Winter Quarters? Do we have any modern parallels?

7. In what respects did the Pioneers perform a mighty service for the church?

Work and Business

LIGHTING AND LAMP SHADES

THESE long winter nights when children are preparing lessons, proper lighting is very important. Unshaded lights produce a glare which is hard on the eyes. To avoid this all bulbs should be shaded to diffuse the light. In the discussion on Home Lighting, pg. 50 of *Handicraft for Every Woman,* many essential facts concerning this subject are given as well as suggestions and directions for making lamp shades for every type of lamp and to suit any pocket book.

CONSUMER PROBLEMS

WHEN you buy tempting bargains that prove after the first washing to be shoddy merchandise, you are not only cheating yourself you are helping to undermine conditions of everybody from the farmer who grows the cotton to the people who weave it into cloth and the men and women who sell it to you as finished product." Selection and wearing of clothes has a prominent place in the business of living. Few things offer such a lift to depressed spirits as a new hat or shoes. What we wear does more than cover and protect our bodies. Other human needs are security, response, recognition, new experiences. The glamour of any occasion whatever the place or season is largely created by the shimmer and shine, the jaunty cut, the grace and color of clothes. If wisely chosen they enhance looks and personalities. In lieu of big adventures we find new experiences in things close at hand. Have we exploited the possibilities of clothing as thoroughly as we might? Sewing in an occupational therapy and in good times as well as bad, handiwork has been an outlet for the creative impulse. Personal habits, general standards, poise and satisfaction are reflected in appearance. The more perishable goods with constant style changes enforce indulgence of our love of novelty which requires better consideration of values. Fashioning of all ready-to-wear products is done so well that even inexpensive garments register smartness. If as much could be said of the fabric durability, workmanship and quality, buying would be better done. Some points to consider in buying ready-to-wear dresses are: 1. Know what you can afford. 2. Know definitely what you want from the dress you buy. 3. Responsibility of shop for quality of merchandise it sells. 4. Strength and purity of fabric. 5. Color fastness—to sunlight and perspiration as well as washing. 6. Shrinkability "completely shrunk" or "will not shrink" are safest labels. 7. Style and fit. 8. Workmanship which includes seams, hems, pockets, button holes, stitching, trimmings as button buckles. 9. Laundering and cleaning.

QUESTIONS

1. What should govern the amount spent for clothing? What per cent of budget?

2. Discuss the important points to be considered in buying ready-to-wear dresses.

3. Compare ready-to-wear with home made clothing as to economy of time, money, energy, material,

See Better Buymanship Series, Household Finance Corporation, 919 N. Michigan Ave., Chicago, Ill.

style, fit, and becomingness. Which do you prefer?

4. What is the psychological value of careful and intelligent buying and wearing of clothing?

Teacher's Topic

(For June 1936)

Proverbs 31:10-31

"Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates."

THE last chapter of Proverbs closes with the description of a good woman and well may it do so, for woman's place is so important that when woman fails, civilization fails. Verily in her keeping are the issues of life. Her standard determines the tone of society. "Pure, true and strong, she makes men worship purity, truth and strength. Corrupt, false and vain, she blights and blasts the ideal of man, lowers all his aspirations, excites his evil passions to a frenzy of iniquity, degrades his soul to a level below the brutes." Some one has well said that the condition of woman is the touch stone of a civilized society. She has stronger religious feeling and faith and is more susceptible to spiritual influences than is man.

"The man is not without the woman in the Lord." The one who is so glorified in this chapter is a wife. Neither man nor woman is complete without the other. Her husband finds in her his trust. She doeth

him good all the days of his life. It is this strength at home that gives to most men their dignity and place in public life. He is known in the gates because he gets peace, assurance and help in his home. Her children rise up and her husband too to praise her.

She is industrious and because of her industry is a source of wealth to her husband. She seems to be able to increase the money entrusted to her. She is generous. "She spreadeth out her hand to the poor," Economy and generosity go hand in hand.

"Where the woman who has been described is actually found in real life," says R. L. Horton, "it is for us to recognize her and to reward her. Let society take note of her: 'Give her of the fruit of her hands, and let her works praise her in the gates'. The great Greek historian said that woman's highest praise consisted in not being mentioned at all. That is not the teaching of Revelation. Woman's best work is often done in silence and without observation, but her highest praise is when the seeds sown in silence have grown into flowers of loveliness and fruit that is sweet to the taste, and the whole community is forced to yield her the honor which is her due, exalting, with heartfelt admiration and with deep gratitude to God, the Wife, the Mother, the Ministrant to the Poor."

Discussion

1. Enumerate the virtues of the woman here depicted.
2. Show that there was a balance in her virtues.
3. Look around you and find counterparts in your own ward.
4. It would be interesting in this connection to read the following Proverbs dealing with women: 22:14; 23:27; 19:13; 21:9; 25:24; 21:19; 27:15; 17:16; 11:22; 14:1.

Literature

(For Third Week in June)

ADVENTURES IN READING

NEW LAMPS FOR OLD

"In time there is nothing either old or new; there is only the rising and the falling of the Infinite Tide."—*Elbert Hubbard.*

"New lamps for old," the genie of contemporary literature calls to today's readers.

Today's poets, as of old, sing of the beauty of Nature, of the passions of Mankind, and of Life and Love. They also sing of the mine and the factory, the immigrant on Ellis Island and the sailor at the mast. There are also new forms and new styles, some alluring, some strange.

In today's world of books where the "best seller" is the popular stamp of approval, the book "that is the precious life-blood of a master" is as of old "a magic casement opening on the foam."

An Old Theme in a New World

"The King's Henchman," a beautiful poetic drama, by Edna St. Vincent Millay provided the libretto for one of the most effective and artistically constructed American operas which has reached the stage.

Edna St. Vincent Millay is easily ranked as one of the foremost of the

new poets. She came to fame by her early volume of poems "Re-năs'-cence," of which collection "God's World" is the best known. Her latest work, a book of sonnets, is a record of her spirit, the joy of living and loving. Miss Millay graduated from Vassar in 1917. In 1921 she was awarded the Columbia Poetry Prize, and in 1922 the Pulitzer Prize. It is accepted by literary critics that she and John Masefield are the greatest living sonnet writers. Harriet Monroe, Amercian critic, claims for Edna St. Vincent Millay "the richest, most varied, and most precious gift of song which any woman since the immortal Sappho has offered to the world."

The theme of the drama "The King's Henchman" is an old literary remnant originally attributed to Celtic literature, and found in some form in all Teutonic literatures as the story of Tristan and Iseult. The story as found in the Arthurian cycle was used by Tennyson in "The Idylls of the King," another version was used by Wagner for his music drama "Tristan and Isolde."

The setting of the drama is placed in the eighth century during the reign of King Edgar of England. The first act takes place in the king's banquet hall at Winchester. The court is assembled and Maccus, the grizzled friend of the king and a most skilful harpist has been singing the favorite song of the court, the saga of the glory and death of Cynewulf, King of Wessex. As the singer chants the story of the treachery that happened to the warrior at the door of his mistress by a rival for his throne, the courtiers listen in wrapt attention to the song of what happened:

"By the bower of the Lady,
Quenched forever, quelled and cold.
Synewulf, the King!"

After the singing the lords talk among themselves as they drink their wine. The ladies of the court discuss openly the latest news of the court, that the king is going to request the Thane of Devon to give his beautiful daughter, Aelfrida, for his bride. Aethelwold, trusted foster-brother of the king, is chosen to be the king's henchman for the mission to the court of Devon. He accepts the task out of love for his brother but with little glee, because he is a clumsy fellow, knowing little of the delicacies of women. The soldiers chosen to accompany Aethelwold assemble to the stirring old battle-song of the Cornish men, "O Ceasar, great wert thou", and as they depart the chorus rang out again and again;

"Caesar, thy day is done,
While ours is but begun!"

The second act takes place on All Hallow's Eve. Aethelwold is near his destination, and rests with his men at nightfall in the forest near the Thane of Devon's castle. Aelfrida has come to the forest with her serving-woman, Ase, "to seek in rune and spell a lover," for the old legend states that the first man a maiden meets in the woods that night will become her husband. As Aelfrida sings the incantation:

White-thorn and black-thorn
All Hallow's Eve is All Saint's Morning,
Show him in dream, yet nothing dim
The shadow and the shape of him,"

the light of the torch reveals the sleeping henchman. Days of infatuation follow, and Aethelwold withholds the facts of his mission. Later, Maccus is dispatched to the king with the message, "the maiden is comely and friendly spoken, but nothing for a king." The henchman and the maid wed.

The last act of the drama opens at the home of the Thane of Devon some months later. Already, Aethelwold is suffering remorse for his treachery, the beauty of his bride cannot bring him peace of mind. Aelfrida, bored by household cares, continually chafes at her lowly estate. Aethelwold plans to leave Britain and go to Ghent in Flanders. Before the preparations are completed, however, news is brought that King Edgar is on his way to visit his foster-brother. Hastily, Aethelwold tells his wife the truth, "but for the mist, thou hads't been Queen of England." He pleads with her to hide from the king, to disguise her beauty by darkening her skin and hair, anything to shield him from blame. Aelfrida promises to protect her husband, as the marching-song of the king's men is heard in the distance. Ase has been listening to Aethelwold's confession and request, now she urges her mistress "to drop her silver shell that she might pick up a gold one." The first greeting between the two brothers is most affectionate. Soon Aelfrida enters dressed in her richest attire, her beautiful hair loosed from its braids, and on her forehead a golden band. Slowly Edgar begins to understand the course of things. Gently he reproaches his brother with the words, "My life hath been but a heaping of sticks under an empty pot." Nothing now can stem the anguish of Aethelwold at his own treachery as he sees the suffering of Edgar. The henchman falls on his own sword before anyone can stop him. Aelfrida weeps bitterly at the feet of the king, who noting her shallowness exclaims, "Thou hast not tears enow in thy narrow head to weep him worthily." The king and his followers return home, taking the body for burial.

The music for the opera was composed by Deems Taylor for the Metropolitan Opera Company production in New York in 1927. The success of the undertaking was immediate and unmistakable. The text of the libretto is beautiful, written in quaint phrases. The theme lacks the inevitability of the early legends, as it bears the marks of modernity. It is considered, however, a noble attempt at poetic drama.

They Who Bring Dreams

America has been termed "the melting-pot of civilizations." As soon as it was established that Freedom was her watchword, men of all nations turned towards her shores. To the Gate of the West they came from all climes: from the land deathless in song and story that nursed Socrates, from the Polish leas that gave birth to the melodies of Chopin and Dvorak, from the land that reared Ceasar and Dante and Angelo, and sped the Genoese boy at the Santa Maria's prow to give the world a new message. "On and on." All newcomers with dreams, dreams bred in the glory and greatness of the past and born anew in the hope of the future:

"Nations of darers and dreamers.
Scions of singers and seers.
* * * * * *
Newcomers all from the eastern seas,
Help us incarnate dreams like these,
Help us father a nation, strong
In the comradeship of an equal birth,
In the wealth of the richest bloods of earth."

—*Robert Haven Schauffler.*

The short story is the newest of all literary forms and it is American in origin. From the dawn of history all ages, all nations, all peoples, civilized or savage, have been story-tellers. America's greatest contribution to the field of modern literature is the short story. Perhaps no story

represents the secret of the greatness of America's contribution to this literary form so well as does the story, "The Citizen" by Francis Dwyer.

The Citizen

It is fitting that this American story should have as its author an American by adoption. In May, 1915, just after the sinking of the "Lusitania" when everyone's loyalty seemed to be focussed on thoughts of patriotism. Philadelphia welcomed into citizenship two thousand foreign born citizens. Mr. Dwyer, in his story, has made of the occasion a record for all time.

One little woman held the hand of a big, muscular man as she listened to the President of the United States welcoming its newest citizens, "You were drawn across the sea by some beckoning finger of hope, by some belief, by some vision of a new kind of justice, by some expectation of a better kind of life. You dreamed dreams of this country, and I hope you brought the dreams with you. A man enriches the country to which he brings dreams, and you who have brought them have enriched America. No doubt you have been disappointed in some of us, but remember this, if we have grown poor in the ideal, you brought some of it with you. A man does not go out to seek the thing that is not in him. A man does not hope for the thing that he does not believe in, and if some of us have forgotten what America believed in, you at any rate imported in your own hearts a renewal of the belief. Each of you, I am sure, brought a dream, a glorious, shining dream, a dream worth more than gold or silver, and that is the reason that I for one, make you welcome."

Big Ivan of the Bridge, holding Annie's hand, remembered every detail of his dream. How the idea first came to him in the land of his fathers by the Black Sea; how each coin was earned and saved for the journey; the weariness of the long tiresome days of travel by road, rail, and steamer; the arrival at Ellis Island and the confusion; the kind policeman who with a whistle stopped the roaring traffic while Ivan, his one trunk on his shoulder and holding tight to Annie's hand, crossed in safety; and now these words of welcome. The words of the President continued: "We grow great by dreams. All big men are dreamers. They see things in the soft haze of a spring day or in the red fire of a long winter's evening. Some of us let those great dreams die, but others nourish and protect them, nurse them through bad days till they bring them to sunshine and light which come always to those who sincerely hope that their dreams will come true."

Big Ivan held Annie's hand tighter and whispered, "He knew of it. Did you hear what he said about dreams?"

The band began to play, and Ivan and Annie got to their feet. Standing side by side they joined in with the others who too had found their way to the land of dreams.

Songs of Our People

From the simple beauty of the hymn "My Mountain Home So Dear" to the most exalted utterances of the prophetic leaders of the Latter-day Saints is a literary record unique in the annals of cultural and religious experience. Paralleling in thought the Hebrew belief of the Old Testament that they were the chosen people of God, they have related their experiences in narrative, lyric, and philosophic poetry. As the words of the beautiful poem "An Angel from on High" unfolds,

the story of the restoration of the everlasting gospel in the latter days is given to the world; man's destiny has never been more beautifully pronounced to the world in any literature than it came from the pen of Eliza R. Snow in "O My Father." God's children in the valleys of the mountains in days of disadvantage and disappointment should find new courage in the assurance of the song of the travail of the days of yore, "Come, Come Ye Saints;" and as life with its complexity shakes man's poise and self-control is threatened, "School Thy Feelings" is a bulwark.

The days pass on like a tale that is told. For the generations to come the story of the Pioneers has been told with delightful simplicity in "The Exiles" by Alfred Osmond. After the pattern of the epic tale of Longfellow's "Hiawatha" this poet of our people has recorded the experiences of the exiles as they crossed the trackless plains to a new home, where like the Hebrews of old they sought freedom to continue as God's chosen people.

In conclusion of the series of lessons I leave a message:

"No man can reveal to you aught but that which already lies half asleep in the dawning of your knowledge.

"The teacher who walks in the shadow of the temple, among his followers, gives not of his wisdom but of his faith and lovingness.

"If he is indeed wise he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your understanding.—*The Prophet, Kahil. Gibran.*

NEW LAMPS FOR OLD

Guide to Preparation

A. Suggested topics for Lesson Assignments.
   1. The old theme "Tristran and Iseult"
   2. Review: "The King's Henchman"
   3. Reading: "The Exiles," Alfred Osmond

Guide to Reading

A. "Plet," Alfred Lambourne
   A story of early days in Utah. The tenderness and beauty of this metrical tale will be appreciated by all members of the family.

B. "The Prophet," Kahil Gibran
   A prose poem of great beauty after the Hebrew pattern of the Psalms written by a new poet of the ancient race.

C. "The Canterbury Pilgrims," Percy MacKaye
   A modern dramatist has used his imagination to reproduce the picture of fourteenth century society. It is more than a pageant parade of men. It reveals the spirit of the age of Chaucer, the morning of English literature.

D. "Magic Spades," Steffins
   A simple account of the romance of archaeology. Today's understanding of the past has been enriched by this modern science of the ancient civilizations of the Hebrews, Egyptians, and the Greeks and are being revealed to us day by day as some new tomb, temple, or dwelling is uncovered by the spade of the archaeologist.

Social Service

(Fourth Week in June)

LESSON VIII

HEALTH AND DISEASE

Text: Civic Sociology, Edward A. Ross

Chapter IX

THE idea that "health is wealth" is gradually dawning on the public consciousness. It is a well determined fact that the health of the people is of more economic consequence to the financial well-being of the state than individual or business profits. Likewise, the relationship between a happy state of mind and a healthy body has long been recognized. What is not quite so well understood is that the general health of a community depends upon all of its members. The problem of physical health is too often considered to be a matter of individual or family consideration. However, as civilization becomes more complex the social aspect of public health also becomes more vital to all. Vigorous health in the community is an asset which returns joy and gladness to life and contributes to the economic welfare of the community.

It is the purpose of this lesson to improve our understanding along these lines by developing the following specific purposes:

1. To see the relationship between public health and social efficiency.
2. To develop confidence in preventive medicine as a means of making life happier.
3. To realize individual responsibility in upholding and furthering public health programs.

Public health is a basic factor in social welfare. The following examples of social conditions reveal the relationship between health and social efficiency. Many of our great social problems, such as poverty, crime, vice, and delinquency have a direct causal relationship to the health of the individual. This statement is substantiated by modern clinical practice, which, in its attempts to analyze individual cases in unsocial behavior, always requires a careful medical examination of the individual. In many cases symptoms of physical or mental illness are disclosed. In turn, the foundation of the unsocial behavior is often traced to the ill health of the clinical patient. With the improvement in health a positive social attitude has often been developed.

Also, poor health leads to poverty. An analysis of health conditions, particularly in the larger industrial centers, reveals that where sickness flourishes there will be found poverty. And poverty is noted as one of the greatest causes of juvenile delinquency. Children go wrong in their attempts to find more absorbing interests in life than the meager home can offer. Better health should be accomplished by better home conditions, and consequently less delinquency.

Since the supplying of medical attention and the handling of delinquency are two large items in public expenditures their control through health education should raise the level of social efficiency very materially.

Public health and welfare agencies are doing much to improve

health conditions in industrial centers and in community life as a whole, but a growing consciousness that the problem of public health is one of mutual concern and interest and should be considered from a social standpoint would do much to further the work of the present agencies. Sickness spreads from unkempt neighborhoods over large areas, and its victims are not restricted to the places of origin. Sickness usually affects the mental outlook in an undesirable way. As a result of illness, men and women sometimes become cynical and pessimistic in regard to the higher ideals of life, and their struggles appear hopeless. Many who are now publicly condemned for crime and immorality are suffering from a sick body or mind. Family well-being depends upon the radiation of joy and cheer and the pleasurable association of friends which are the natural accompaniments of good mental and physical health. Illness often pervades the home where the parents or children are the victims of unstable nerves. Moods of depression or irritable feelings result in physical breakdown. The finer spiritual values of life will not flourish under such conditions, nor can character develop desirably in such an environment. Preventive medicine could do much to make life happier for the public.

While to a certain extent the health of the people depends somewhat upon the energies and defects inherited from past generations, to a greater extent it depends upon the utilization of scientific medical knowledge and the proper adjustment of controllable environmental influences. The extent to which preventive medicine is controlling diseases at one time considered a necessary problem of life is one of the marvels of the age. Yellow Fever, which once cost the United States $100,000,000 annually, has now disappeared from the United States. The death rate from typhoid fever has been reduced from 35.9 persons per 100,000 to 4.8 persons. Many diseases have been eliminated from the active list. The death rate in diphtheria has been reduced from 43.3 persons per 100,000 to 4.9 in 1930, with prospects of complete elimination. "The expectation of life, i. e. the average age at death, has greatly increased, particularly during the past thirty years. This increase is due to the reduction in the mortality rate among persons under middle age, especially among infants and children, which has more than balanced the slower but consistent increase in the mortality rate of persons in middle and old age." (Recent Social Trends, p. 658)

American people suffer annually from over 3,000,000 cases of communicable disease, perhaps one-half of which is unnecessary. These diseases cause about 15% of the country's total deaths. And in addition, permanent disability handicaps many for life as a result of this unnecessary sickness. "From 50 to 75% of our crippled children owe their condition to infantile paralysis and tuberculosis. Blindness, damaged hearts and kidneys, and increased susceptibility to other infections follow in the wake of communicable diseases among children." (White House Conference Report.)

The average age of man has extended from 49.1 in 1901 to 54.3 years in 1930. The added years are the result of successful efforts to control the most deadly of the communicable diseases and of improvements in modes and standards of living. No specific efforts have so far been as successful in controlling dis-

eases peculiar to middle age and old age, or in postponing organic breakdowns that, although natural concomitants of the ageing process, are hastened by disease or undue strain. It is most probable that the causes for organic breakdown in middle and later life will be found in conditions of childhood and young adult life.

Attempts to evaluate the monetary cost of preventable sickness and death with its accompanying poverty and crime reveal figures which are appalling in the aggregate. Of far greater signficance, however, is the loss that human beings suffer in not being able to enjoy the happiness of good health that should be the natural inheritance of every soul. True, it sounds almost too idealistic to imagine a society in which good health prevails for all, but it is a condition which one should not be afraid to picture, for it is one toward whose realization preventive medicine has already made marvelous strides. Certainly, it does no harm to try to build up an attitude of confidence that disease can be overcome. Rather, it is imperative to the betterment of health conditions.

The great need of the day is a consistent educational program aimed at raising and maintaining popular support for sound control practices in preventing disease and the alloting of resources to specific treatment. While our practicing physicians and surgeons are the ones upon whom we must rely primarily for treatment, it is quite necessary that social agencies see that professional medical service reaches many now being denied that privilege. It is to the best interests of the community to see that those people who need medical and surgical aid and who now go without that aid, receive the assistance even though it may be at public expense. The problem is one of local, county, state, and federal organization into a unified health program. Public health clinics are being established throughout the country. And there is an increasing trend among industrial plants to provide employees with a complete medical service. For example, it is reported that "the United Steel Corporation alone, at the end of 1925, employed 233 company surgeons, physicians, and interns; 117 outside surgeons on a salary, 251 nurses, including those in training, 62 visiting nurses, and 40 sanitary inspectors." (United States Steel Corporation Bulletin, No. 11). The service is slowly being extended to the family of the worker as well as the employees. "Industrial medical service provides an application of the insurance principle without any substantial use of funds for the overhead cost of insurance. The average cost of the service in 447 plants in 1924 varied from $4.30 per person in large plants to $7.53 in small plants." (Recent Social Trends)

The activities of the United States federal government in the preservation of health and prevention of disease is being gradually extended. In 1932-33 twenty-five agencies were included in the federal health program with a yearly budget of $13,130,261. The twenty-five bureaus and agencies included such institutions as the Public Health Service, the Children's Bureaus, and the Narcotics division, all of which are still existent.

Likewise, the health department of state governments is being extended, and is doing more effective work in the control of communicable diseases. The average per capita expenditure in 48 states for the year, 1930, was 12 cents. But, county

and municipal health organizations, being closer to the daily lives of the people, have made probably the greatest advancements. More full-time health officers are maintained, and possible sources of health contamination are being eliminated. Naturally the percapita expenditure increases with every extension of service. A development of far greater significance is the fact that the operation of hospitals by federal, state, and local governments has been increasing in recent years, until in 1931, 73% of all hospital service was provided by public agencies. The cost of such service, from $1 to $2 per capita, is not burdensome because it is spread among all the people. But if the entire cost were placed on the individuals, probably it would be too great to be borne. (Recent Social Trends)

Naturally our interest centers primarily in the possibilities of the future that our support may be intelligently placed. Evidence seems to support the idea of an extension of government health service in the form of school health service, public health nursing, free distribution of serums, and other preventive products, treatment by competent physicians, and hospitalization at public expense or a reasonable fee. A case in point is the Province of Saskatchewan, Canada, where some thirty-two rural municipalities have employed physicians with tax funds who are available to all the people without further cost.

Another trend is toward the organization of medical centers, both private and public, offering a complete medical service to individuals for a reasonable monthly payment. It is probable that if adequate medical service is made available to those families whose incomes are under $2,000 a year, additional financial aid must be given by some governmental agency.

It is true, communities are realizing the great economic and social losses being annually sustained needlessly because of inadequate public health provision. That a better solution must be reached is evident. As individuals in our several communities, it behooves us to support that scheme which best meets our needs. To the Latter-day Saints the teachings in the "Word of Wisdom," (Doctrine and Covenants, Sec. 89) point the way to a life filled with a full measure of happiness and a minimum amount of ill health. To all who follow its teachings will come a belief in the tangible values of good health, and they will find the way to its maintenance clearly marked.

Activities

1. Have some member of the class contact the nearest board of health to determine what preventive medicines and treatments may be furnished free, or at cost, to those who apply for the same.

2. Determine the type of health service which is being furnished to youth by your local schools. Wherein do parents fail to respond to the values of such service?

3. If accessible read pgs. 414-417 from the "Life of Louis Pasteur," by Rene Radot, in which will be found the story of the Alsatian boy, M. Pasteur's first case to receive his anti-toxin against rabies; and from "Microbe Hunters." by Paul de Kruif, Chapter XI for the story of the conquest of yellow fever, and Chapters III and V for sketches of Louis Pasteur and his work.

A New Year to Spend!

None can hoard it—**all must spend it.** Some will spend it wisely; others will throw it away in idleness.

Twelve months from now, what will **your son** or **your daughter** have to show for the investment?

L.D.S. Business College
Salt Lake City

70 North Main Street Wasatch 1812

Preserve Your Magazines by having them permanently bound

THERE is a vast amount of valuable reference material in your Relief Society Magazine. You can preserve this material permanently and in attractive book form by having your volumes bound.

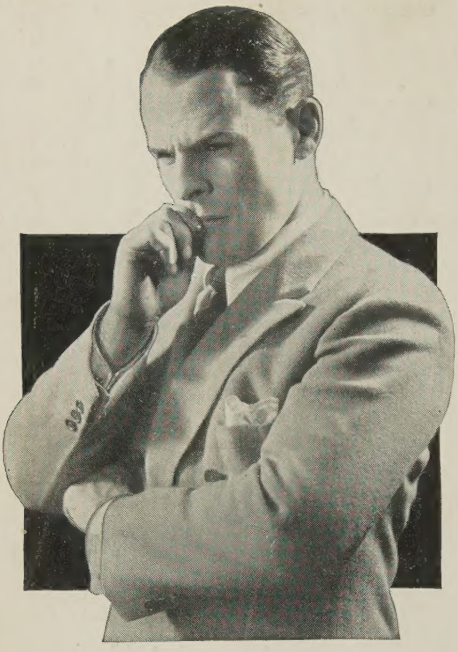
SPECIAL RATE FOR QUANTITIES

The Deseret News Press

Pioneer Printers, Binders, Rulers

29 Richards St. Salt Lake City, Utah

When Buying Mention Relief Society Magazine



What About It?

In the near future you will become a year older over night . . . your insurance age will move up one more notch, and it will never move back again.

Each notch brings you a higher rate! Why? Because your chance of living gradually decreases—

●

Your chance of obtaining Beneficial Life Insurance becomes less each year and your premium cost increases—

●

GIVE THIS MATTER YOUR SERIOUS CONSIDERATION NOW! See a Beneficial Representative and Start the New Year—On The Safe Side—

BENEFICIAL LIFE INSURANCE COMPANY

Is your Life insurance BENEFICIAL

HOME OFFICE — SALT LAKE CITY, UTAH

HEBER J. GRANT, PRESIDENT & DIRECTOR
J. REUBEN CLARK JR., 1ST VICE-PRES. & DIR.
DAVID O. MCKAY, 2ND VICE-PRES. & DIR.
GEO. J. CANNON, EXECUTIVE VICE-PRES. & DIR.
AXEL B. C. OHLSON, SECRETARY & DIRECTOR
LEO E. PENROSE, ASST. SECRETARY
VIRGIL H. SMITH, ASST. SECRETARY
EARLE W. PIERCE, ASST. TREASURER

EUGENE P. WATKINS, SUP. R. E. LOAN DEPT.
WALDO M. ANDERSON, AGENCY SUPERVISOR
DR. W. R. CALDERWOOD, MEDICAL DIRECTOR
ASHBY D. BOYLE, ATTORNEY
JOS. FIELDING SMITH, DIRECTOR
E. T. RALPHS, DIRECTOR
ORVAL W. ADAMS, DIRECTOR
STEPHEN L. CHIPMAN, DIRECTOR